
THE CRITICAL REVIEW.

For the Month of July, 1766.

ARTICLE I.

Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's Dublin, and several of his Friends. From the Year 1703 to 1704. Published from the Originals; with Notes explanatory and historical, by John Hawkesworth, L. L. D. In III Vols. 8vo. Pr. 15s. Davis.

NO author ever received a more honourable testimony of his integrity as a man, than Dr. Swift has, by the publication before us. It appears at a time when no profit can accrue from flattery, no end can be served by tenderness for his memory, and when (we are sorry to say it) the public was not a little prepossessed against his character, by the ill-judged compilations of those who affected a friendship for his person, and an esteem for his abilities. We have often observed, that the desire of seeming impartial is apt to betray a writer into the contrary extreme, as the conversation of some people becomes coarse and indelicate, from their fondness to be thought sincere and simple.

That Dr. Swift was a tory can scarcely admit of a doubt, but it is with us a matter of uncertainty, whether he was a party-man. Such a tory as he was implies no more than the name of a colour to distinguish a rider at a horse-race. We cannot forbear repeating that he was the friend of merit, even out of his own private pocket, under whatever denomination he found it. The letters we are now reviewing are fraught with sentiments of love and esteem for his virtues; they come from persons whose evidence is above all suspicion; they are written at times when his circumstances could throw out no bait for adulation; they are stamped with the strongest characters of disinterested friendship; and we shall attempt to re-

view them in a new manner, by giving our readers some idea of the situation of the parties concerned.

We need not remind the public of the very critical juncture of affairs at the time the present royal family ascended the throne. These letters, however, furnish us with a piece of useful information, viz. that the whigs were much more firmly connected with each other than the tories; and that lord Oxford, throughout his whole life, acted on whig principles under the mask of toryism, which conveniency obliged him to wear.

Mr. Ford, who was the Gazette writer of those times, introduces the second volume with a strong characteristic of his party, which was that of the tories. He appears to have been a lively sensible man, and having qualities to advance him in the state, Queen Anne's sudden death, no doubt, gave a severe blow to his expectations; but we find that hope never left him. He flatters himself that even George I. would declare for his party. "If (says he) the whigs had directed the list of regents, Marlborough, Sunderland, and Wharton, had not been left out. There are five tories too, that would have been in."—"I think (continues he) his (meaning George I.) list shews no ill disposition to the tories."—What illusion!

Dr. Arbuthnot, who makes a conspicuous figure in the republic of wit and letters, appears to great advantage in this collection. Though a tory, he breathes philanthropy itself; and even when we consider him as a party-man, he bears a most amiable character. At this distance of time, perhaps, we shall incur no severe censure in saying, that the whigs of those days were far more confined in their notions than their antagonists. They possessed that kind of spirit which distinguishes the church of Rome: They had little charity for any who were without the pale of their own party. Dr. Arbuthnot was the son of a clergyman in Kincardineshire, North-Britain. An accident recommended him to the patronage of prince George of Denmark, as his great abilities in his profession did to the service of queen Anne, whose physician he was at the time of her death. Some connexions of his relations with the Jacobites drew upon him the imputation of being privy to certain measures that shade the last years of queen Anne's reign; but (we believe) with no justice, as the hand of power which crushed Atterbury and persecuted Friend, would not have spared Arbuthnot. — But such is the rage of Party, that unless a man divests himself of nature and friendship, he cannot enter into its kingdom. — We are so unfashionable as to pronounce that none but an honest man could either bestow or deserve the following encomium: "I am sure I never can for-

get you, 'till I meet with (what is impossible) another whose conversation I can delight so much in as Dr. Swift's; and yet that is the smallest thing I ought to value you for. That hearty sincere friendship, that plain and open ingenuity in all your commerce, is what I am sure I never can find in another man. I shall want often a faithful monitor, one that would vindicate me behind my back, and tell me my faults to my face."

We sincerely wish the editor had omitted the literary correspondence between Dr. Swift and Miss Vanhomrigh; we see no manner of instruction it conveys. Every character has its nakedness, and none ought to be gazed on with wantonness.

Mr. Gay was a first-rate author in what we may call the second form of wit. He was of no political party or principle, but his inoffensive manners recommended him both to whigs and tories. His first letter in this volume is addressed to Dr. Arbuthnot; he introduces in it a kind of political catechism, of which the following question and answer form the only passage that we can recommend to the reader, the rest being as stupid as can be expected from any office-business-man.

'*Politician.* What should a foreign minister's behaviour be when he has his first audience?

'*Student.* He should bow profoundly, speak deliberately, and wear both sides of his long perriwig before.'

The mention Mr. Gay makes of lord Clarendon in this letter, sufficiently accounts for the connexions he had with a most noble family, which derives an additional lustre from the generous patronage which the heads of it, who are still alive, afforded him. Though Mr. Gay was by no means formed for a politician, or to amass a fortune, yet he was so very tractable, that his friends prevailed with him to save as much money as would have purchased a farm on the opposite side of the river to Richmond, had he lived a few days longer.

Erasmus Lewis, Esq; who makes a considerable figure in these volumes, was a tory by principle, or, rather, by profession; consequently, his situation, when queen Anne died, could not be extremely desirable. That he was a man of sense the reader may easily perceive by his letters: he was remarkable for what we may call an elegant simplicity, and retained to the last day of his life an unfeigned aversion to the Walpolian, or, as it is affected to be called, the whig, interest. The following letter from him to Dr. Swift is extremely remarkable, and shows a consciousness, but of what kind we shall not presume to determine.

ERASMUS LEWIS, Esq; to Dr. SWIFT.

November the 4th, 1714.

SIR,

I have one letter from you to acknowledge, which I will do very soon. In the mean time I send this to acquaint you, that if you have not already hid your papers in some private place in the hands of a trusty friend, I fear they will fall into the hands of our enemies. Sure, you have already taken care in this matter, by what the public prints told you of the proceedings of the great men towards the earl of Strafford and Mr. Prior. However, for greater caution, this is sent you by—— I am, &c.

From the letters of Dr. Arbuthnot and Mr. Lewis, it may be shrewdly suspected that lord Oxford, about the time he was sent to the Tower, discovered his real principles, and consequently undeceived his dependents, who had always thought him a tory. The term of the *Dragon*, which he obtained, can only be accounted for by what some naturalists tell us of certain animals acquiring wings at a certain period of their existence. We scarcely meet with a more extraordinary fact in history than the injustice of his prosecution, and the lenity of his acquittal.

The 174th letter is from Dr. Friend, master of Westminster school, and dated Sept. 20th, 1715. He appears at that time to have been on good terms with Atterbury, who was a tyrant, and naturally an unamiable man. The doctor and he afterwards quarrelled, and hated one another most sincerely, upon some differences between the one as dean, and the other as school-master; however, all the moderate sensible tories took part with the doctor.

The duchess of Ormond is one of Dr. Swift's most illustrious correspondents in this collection. Her letters are sensible, easy, and polite, and shew her to be endued with no small degree of wit and understanding. We cannot believe she partook of that political madness which drove her husband into banishment; and we have some reason to think, that, notwithstanding the very severe treatment he received, it was owing to his moderation that the proclamation of the present royal family took place with so much tranquility. The following is a letter from another illustrious lady of those times, which we give entire, because she has been little known to the world, owing chiefly, perhaps, to the shining accomplishments of the lady who succeeded her as viscountess Bolingbroke. The reader from this letter may perceive that even calamity did not unite the tories, or rather the Jacobites; for, if we mistake not, lord Bolingbroke, at the very time of writing this epistle, was sole secretary

tary to the pretender, and, as such, countersigned his manifestoes, declarations, and other papers.

' Lady BOLINGBROKE to Dr. SWIFT.

' DEAR SIR,

London, August 4, 1716.

' I wish your last had found me in the country, but to my misfortune, I am still kept in town, soliciting my unfortunate business. I have found great favour from his majesty. But form is a tedious thing to wait upon. Since 'tis my fate, I must bear it with patience, and perfect it, if I can; for there is nothing like following business one's self. I am unwilling to stir without the seals, which I hope to have soon. I have been very ill; this place never agreeing with me, and less now than ever, it being prodigious hot weather.

' I know not what to say as to one part of your's; only this, that you will forgive the fears of a woman, if she says she is glad it is as it is, tho' it has almost ruined her. I hope one time or other, his majesty will find my lord has been misrepresented; and, by that means, he may be restored to his country once more with honour; or else, however harsh it may sound out of my mouth, I had rather wear black. These are my real sentiments. I never thought myself, nor my health, of any consequence till lately; and since you tell me 'tis so to the unworthy, as you please to term it, I shall take care of it: for the worthy, which I once thought so, they are good for nothing, but to neglect distressed friends. Those few friends I meet with now, are worth a thousand relations: that I found long ago. We have the happiness of odd, half-witted relations, and silly, obstinate, opiniatre friends, that are a severe plague to me. I never could have the pleasure of talking one moment to the d—— of O——. She had always company, and some, that I wish she had not. She is now out of town, and we do not correspond at present. I wish her all happiness, and in better hands as to her business. You have a much better opinion of me than I deserve; but I will study all I can to merit that favour, which you are kind to assure me of.

' I wish it were possible for us two to meet, that I might assure you, in person, that I am your's most faithfully.

' Your's came safe. I hope this will to you. There is a lady, who never forgets you, and a particular friend to me, and has been a great comfort to me in my trouble; I mean my tenant: she is now in the country, to my grief.'

The following letter from lord Bolingbroke is highly descriptive of that compound of treachery, dissimulation, and pretended philosophy, which forms his character.

‘ Lord BOLINGBROKE to Dr. SWIFT.

October 23, 1716.

‘ It is a very great truth, that, among all the losses, which I have sustained, none affected me more sensibly than that of your company and correspondence; and yet, even now, I should not venture to write to you, did not you provoke me to it. A commerce of letters between two men, who are out of the world, and who do not care one farthing to return into it again, must be of little moment to the state; and yet I remember enough of that world, to know, that the most innocent things become criminal in some men, as the most criminal pass applauded in others.

‘ Your letter breathes the same spirit as your conversation at all times inspired, even when the occasions of practising the severest rules of virtuous fortitude seemed most remote, if such occasions could ever seem remote to men, who are under the direction of your able and honest friend sir Roger*.

‘ To write about myself is no agreeable task, but your commands are sufficient at once to determine and excuse me. Know therefore, that my health is far better than it has been a great while; that the money, which I brought over with me will hold out some time longer; and that I have secured a small fund, which will yield in any part of the world a revenue sufficient for one, *qui peut le retrancher même avec plaisir dans la médiocrité*. I use a French expression, because I have not one, that pleases me, ready in English. During several months after my leaving that obscure retreat, into which I had thrown myself last year, I went thro’ all the mortifying circumstances imaginable. At present I enjoy, as far as I consider myself, great complacency of mind; but this inward satisfaction is embittered, when I consider the condition of my friends. They are got into a dark hole, where they grope about after blind guides; stumble from mistake to mistake; jostle against one another, and dash their heads against the wall; and all this to no purpose. For assure yourself, that there is no returning to light; no going out, but by going back. My stile is mystic, but it is your trade to deal in mysteries, and therefore I add neither comment nor excuse. You will understand me; and I conjure you to be persuaded, that if I could have half an hour’s conversation with you, for which I would barter whole

* Sir Roger is the name given to lord treasurer Oxford, in the history of John Bull. As Bolingbroke is known to have hated and despised the treasurer, the words *able* and *honest* must be taken ironically.

hours of life, you would stare, haul your wig, and bite paper more than ever you did in your life. Adieu, dear friend; may the kindest influence of heaven be shed upon you. Whether we may ever meet again, that heaven only knows; if we do, what millions of things shall we have to talk over! In the mean while believe, that nothing sits so near my heart as my country and my friends; and that **among** these you ever had, and ever shall have, a principal place.

' If you write to me, direct *A Monsieur Charlot, chez Monsieur Cantillon, banquier, rue de l' Arbre sec.* Once more adieu.'

Could any one imagine that, while his lordship was writing this letter, he was betraying even the cause of the pretender; for the impeachment brought against him by the duke of Ormond and the pretender's other friends, is dated March 16, 1716; the fifth article of which is as follows: "The —— (pretender's) friends at the French court had, for some time past, no very good opinion of his lordship's integrity, and a very bad one of his discretion." If any friend to his lordship's memory should make a merit of his having served the protestant interest in England, by betraying the Jacobites, his lordship gives them a ready answer in one of the letters he wrote in answer to the charge against him, "That if they (the pretender and the earl of Mar) had pleased to have staid in Scotland, a few days longer, they would have received near ten thousand arms, and above thirty thousand weight of powder, and other stores in proportion."

It is not greatly to the honour of the Tories that we find Mr. Prior, who, as a public minister, had been in many respectable posts, both at home and abroad, so much reduced in his circumstances, that Mr. Lewis in a letter, dated January 12, 1716-17, writes to Dr. Swift as follows:

' Our friend Prior, not having had the vicissitude of human things before his eyes, is likely to end his days in as forlorn a state as any other poet has done before him, if his friends do not take more care of him than he did of himself. Therefore, to prevent the evil, which we see is coming on very fast, we have a project of printing his Solomon, and other poetical works, by subscription; one guinea to be paid in hand, and the other at the delivery of the book. He, Arbuthnot, Pope and Gay, are now with me and remember you. It is our joint request, that you will endeavour to procure some subscriptions: you will give your receipts for the money you receive, and when you return it hither, you shall have others in lieu. There are no papers printed here, nor any advertisements to be published; for the whole matter is to be managed by

friends in such a manner, as shall be least shocking to the dignity of a plenipotentiary.'

By another letter, dated July 2, 1717, from Mr. Lewis to Dr. Swift, we are informed, that through the impotent rage of a woman (the duchess of Marlborough) the shameful prosecution against lord Oxford was carried on, and (what is not very commonly known) that upon the impeachment being dropt in Westminster-hall, 'the acclamations were as great as upon any occasion; and our friend (continues Mr. Lewis) who seems more formed for adversity than prosperity, has at present many more friends than ever he had before, in any part of his life.' A variety of letters, from Mr. Prior, the duchess of Ormond, Mr. Addison, Dr. Arbuthnot, and others, follow, most of them breathing the spirit of discontent and disappointment. The following, from lord Bolingbroke to Dr. Swift, is not only a curiosity but a masterpiece of its kind. We do not, however, recommend the inscriptions as the best monumental Latin we have seen.

' Lord BOLINGBROKE to Dr. SWIFT.

July the 28th, 1721.

' I never was so angry in all my life, as I was with you last week, on the receipt of your letter of the 19th of June. The extream pleasure it gave me takes away all the excuses, which I had invented for your long neglect. I design to return my humble thanks to those men of eminent gratitude and integrity, the weavers and the judges, and earnestly to intreat them, instead of tossing you in the person of your proxy, who had need to have iron ribs to endure all the drubbings you will procure him, to toss you in your proper person, the next time you offend, by going about to talk sense, or to do good to the rabble. Is it possible, that one of your age and profession should be ignorant, that this monstrous beast has passions to be moved, but no reason to be appealed to; and that plain truth will influence half a score men at most in a nation, or an age, while mystery will lead millions by the nose?

' Dear Jonathan, since you cannot resolve to write as you preach, what public authority allows, what councils and senates have decided to be orthodox, instead of what private opinion suggests, leave off instructing the citizens of Dublin. Believe me, there is more pleasure, and more merit too, in cultivating friendship, than in taking care of the state. Fools and knaves are generally best fitted for the last; and none but men of sense and virtue are capable of the other. How comes it then to pass, that you, who have sense, tho' you have wit, and virtue, tho' you have kept bad company in your time,
should

should be so surprized, that I continue to write to you, and expect to hear from you, after seven years absence?

' *Anni prædantur cuntes*, say you; and time will lop off my luxuriant branches: perhaps it will be so. But I have put the pruning-hook into an hand, which works hard to leave the other as little to do of that kind as may be. Some superfluous twigs are every day cut; and, as they lessen in number, the bough, which bears the golden fruit of friendship, shoots, swells, and spreads.

' Our friend told you what he heard, and what was commonly said, when he told you, that I had taken the fancy of growing rich. If I could have resolved to think two minutes a day about stocks, to flatter Law half an hour a week, or to have any obligation to people I neither loved nor valued, certain it is, that I might have gained immensely. But not caring to follow the many bright examples of these kinds, which France furnished, and which England sent us over, I turned the little money I had of my own, without being let into any secret, very negligently: and if I have secured enough to content me, it was because I was soon contented. I am sorry to hear you confess, that the love of money has got into your head. Take care, or it will, ere long, sink into your heart, the proper seat of passions. Plato, whom you cite, looked upon riches, and the other advantages of fortune, to be desirable; but he declared, as you have read in Diogenes Laertius; *ea etsi non astuerint, nihilominus tamen beatum fore sapientem*. You may think it, perhaps, hard to reconcile his two journies into Sicily, with this maxim, especially since he got fourscore talents of the tyrant. But I can assure you, that he went to the elder Dionysius only to buy books, and to the younger only to borrow a piece of ground, and a number of men, women and children, to try his Utopia. Aristippus was in Sicily at the same time; and there passed some Billingsgate between these reverend persons. This philosopher had a much stronger fancy to grow rich than Plato: he flattered, he cracked jests, and danced over a stick to get some of the Sicilian gold; but still even he took care, *sibi res, non se rebus submittere*. And I remember with great edification, how he reproved one of his catechumens, who blushed, and shrunk back, when his master shewed him the way to the bawdy-house. *Non ingredi turpe est, sed egredi non posse turpe est*. The conclusion of all is this; *un bonnete homme* ought to have *cent mille livres de rente*, if you please; but a wise man will be happy with the hundredth part. Let us not refuse riches, when they offer themselves; but let us give them no room in our heads or our hearts. Let us enjoy wealth, without suffering it to become necessary to us.

And,

And, to finish with one of Seneca's quaint sentences; *Let us place it so, that fortune may take it without tearing it from us.* The passage you mention does follow that, which I quoted to you, and the advice is good. Solon thought so; nay, he went further: and you remember the reason he gave for sitting in the council of Pisistratus, whom he had done his utmost to oppose; and who, by the way, proved a very good prince. But the epistle is not writ by Cicero, as you seem to think. It is, if I mistake not, an epistle of Dolabella to him. Cato, you say, would not be of the same mind. Cato is a most venerable name, and Dolabella was but a scoundrel with wit and valour; and yet there is better sense, nay, there is more virtue, in what Dolabella advises, than in the conduct of Cato. I must own my weakness to you. This Cato, so sung by Lucan in every page, and so much better sung by Virgil in half a line, strikes me with no great respect. When I see him painted in all the glorious colours, which eloquence furnishes, I call to mind that image of him, which Tully gives in one of his letters to Atticus, or to somebody else; where he says, that having a mind to keep a debate from coming on in the senate, they made Cato rise to speak, and that he talked till the hour of proposing matters was over. Tully insinuates, that they often made this use of him. Does not the moving picture shift? Do you not behold Clarke of Tauntondean, in the gown of a Roman senator, sending out the members to piss? The censor used sharp medicines; but, in his time, the patient had strength to bear them. The second Cato inherited this receipt without his skill; and, like a true quack, he gave the remedy, because it was his only one, tho' it was too late. He hastened the patient's death; he not only hastened it, he made it more convulsive and painful.

'The condition of your wretched country is worse than you represent it to be. The healthful Indian follows his master, who died of sickness, to the grave; but I much doubt, whether those charitable legislators exact the same, when the master is a lunatick, and cuts his own throat. I mourn over Ireland with all my heart, but I pity you more. In reading your letter, I feel your pulse; and I judge of your distemper as surely by the figures, into which you cast your ink, as the learned doctor at *the hand and the urinal* could do, if he pored over your water. You are really in a very bad way. You say your memory declines: I believe it does, since you forget your friends, and since repeated importunity can hardly draw a token of remembrance from you. There are bad airs for the mind, as well as the body: and what do you imagine, that Plato, since you have set me upon quoting him (who thanked heaven

heaven, that he was not a Bœotian) would have said of the *ultima Thule*? Shake off your laziness, ramble over hither, and spend some months in a kinder climate. You will be in danger of meeting but one plague here, and you will leave many behind you. Here you will come among people, who lead a life singular enough to hit your humour; so near the world, as to have all its conveniencies; so far from the world, as to be a stranger to all its inconveniencies; wanting nothing, which goes to the ease and happiness of life; embarrassed by nothing, which is cumbersome. I dare almost venture to say, that you will like us better than the persons you live with, and that we shall be able to make you retrograde (that I may use a canonical simile) as the sun did on the dial of Hezekias, and begin anew the twelve years, which you complain are gone. We will restore to you the *nigros angusto fronte capillos*; and, with them, the *dulce loqui*, the *ridere decorum*, et *inter vina fugam Cynaræ mœrere proterva*. *Hæc est vita solutorum miserâ ambitione gravique*, and not your's.

' I was going to finish with my sheet of paper; but having bethought myself, that you deserve some more punishment, and calling all my anger against you to my aid, I resolve, since I am this morning in the humour of scribbling, to make my letter at least as long as one of your sermons; and, if you do not mend, my next shall be as long as one of Dr. Manton's*, who taught my youth to yawn, and prepared me to be an high-churchman, that I might never hear him read nor read him more.

' You must know, that I am as busy about my hermitage, which is between the *Chateau* and the *Maison Bourgeoise*, as if I was to pass my life in it: and, if I could see you now and then, I should be willing enough to do so. I have in my wood the biggest and clearest spring perhaps in Europe, which forms, before it leaves the park, a more beautiful river than any, which flows in Greek or Latin verse. I have a thousand projects about this spring, and, among others, one, which will employ some marble. Now marble, you know, makes one think of inscriptions: and if you will correct this, which I have not yet committed to paper, it shall be graved, and help to fill the table-books of Spens and Missions, yet to come.

* ' Thomas Manton, D. D. who had been ejected from the rectory of Covent garden for nonconformity, after the Restoration. He was a voluminous writer in divinity, and published a large folio of sermons on the 119th psalm.'

Propter fidem adversus reginam, et partes,
 Intemeratè servatam,
 Propter operam, in pace generali conciliandâ
 Strenue saltem navatam,
 Impotentia vesanæ factionis
 Solum vertere coactus,
 Hic ad aquæ lenæ caput sacræ
 Injustè exulat
 Dulcè vivit
 H. De B. An. &c.

‘Ob were better than *propter*, but *ob operam* would never please the ear. In a proper place, before the front of the house, which I have new built, I have a mind to inscribe this piece of patch-work.

Si respiscat patria, in patriam rediturus;
 Si non respiscat, ubi vis melius quam inter
 tales cives futurus,
 Hanc villam instauro et exorno:
 Hinc, velut ex portu, alienos casus
 Et fortunæ ludum insolentem
 Cernere suæ est.
 Hic, mortem nec appetens nec timens
 Innocuis deliciis,
 Doctâ quiete,
 et
 Felicis animi immotâ tranquillitate,
 Fruniscor.

Hic mihi vivam quod superest aut exilii, aut ævi.

‘If in a year’s time you should find leisure to write to me, send me some mottos for groves, and streams, and fine prospects, and retreat, and contempt of grandeur, &c. I have one for my green-houses, and one for an alley, which leads to my apartment, which are happy enough. The first is, *Hic verum assiduum atque alienis mensibus æstas*. The other is, — *fallentis semita vitæ*.

‘You see I amuse myself *de la bagatelle* as much as you; but here lies the difference; your bagatelle leads to something better; as fiddlers flourish carelessly, before they play a fine air. But mine begins, proceeds, and ends in bagatelle.

‘Adieu: it is happy for you that my hand is tired.

‘I’ll take care, that you shall have my picture, and I am simple enough to be obliged to you for asking for it. If you do not write to me soon, I hope it will fall down as soon as you have it, and break your head.’

[To be concluded in our next.]

- II. *The History of the late Minority. Exhibiting the Conduct, Principles, and Views, of that Party, during the Years 1762, 1763, 1764, and 1765.* 8vo. Pr. 5s. Almon.

VERY extraordinary have been the methods used to introduce this performance to the public notice; for its authors and patrons have bespoken the favour of their readers, not only by praising it in most extravagant terms, but by abusing it in news-papers, in a manner so illiberal, and so void of decency and sense, that it could come from no pen but their own. This, however, is no new discovery, for it is an expedient which has been often practised to raise the importance of a work. After all, we should have been at a loss to find out the real meaning of this species of puffing, had it not been for the gross manner with which it is introduced; for as to the matter, it is not extremely reprehensible.

The compiler sets out with calumniating lord Bute, though without assigning the least authority or grounds for this abuse, except his own *ipse dixit*. We are sorry to observe, that those unsupported charges are become but too frequent among persons of a higher rank than this author can pretend to. We shall admit that unpopularity, though even acquired by virtuous means (which is far from being impossible) ought to have great weight in removing a minister, or inducing him to resign; and it may, perhaps, be impracticable for prerogative in this country even to continue such a minister in office, without hazarding the public welfare. Thus far candour obliges us to acknowledge.

On the other hand, we allow there is great credit in such a minister's voluntary resignation, as well as in his submitting to such popular arrangements as may be concerted for his master's service: but we think it base and infamous to load him with arbitrary, atrocious, and undeserved abuse, without producing a single proof to support the charge, excepting an appeal to the public of his being guilty of the crime of unpopularity. We have, with care, nay, even with severity, examined every step of the noble lord's administration; but though we admit it upon the whole to have been unpopular, we can by no means discover the authentic particular facts from whence that unpopularity arises. *Private influence* is a cant term which must be current in the reign of every king of England who shall dare to think for himself.

Having said thus much, we are far from blaming the opponents of the noble lord's administration; for the reasons we have already given; but we believe there never arose in this, or any other country, a minister so unpopular and so detestable,
but

but that some part of his plan might be adopted for the public good. The whole charge against the present ministry, who had opposed lord Bute and his successors, and who, by the bye, declare themselves with equal violence against his lordship, rests upon their not having given themselves up to the madness and meanness of personal pique and private resentment, by their acting like *Jack* in the *Tale of a Tub*, in destroying the cloth while they were ripping off the lace.

The first twenty chapters of this very notable performance are employed upon subjects that have been repeatedly canvassed even in this Review. The futility of most have been exposed, the justice of a few established, and the propriety of all examined. The following is the only quotation we can make from this compilation, that carries with it an appearance of novelty.

‘ Although the favourite permitted his party to assist and support the administration upon the question concerning general warrants, yet that was no proof of his approbation of the ministers, or that he wished to continue them in office. On the contrary, his aim on that day was to keep the minority from triumphing. While every party were oppressed, and while he preserved to himself the power of making any successful, he expected all would consider themselves as dependent upon him; and this was the situation he most desired; because it flattered his vanity, and, as he thought, secured him from danger. But the administration having refused to become perfectly obsequious to him, and the breach between them being wider every day, the resolution was taken to dismiss them. And, as it had ever been his purpose, to bring in lord Temple and Mr. Pitt, under certain conditions, to which having found they would not subscribe when offered by himself, he determined to try the force of other hands, to soften and prevail upon these impracticable men. None appeared so suitable to his purpose as the Duke of C. That prince was supposed to have been a friend to the minority; therefore, besides the natural dignity of his character, it might, and probably was conjectured, that whatever came from him would carry with it its own weight and conviction. With the intention, and the expectation, of reconciling to office through this interest, the two able and respectable persons just mentioned, the favourite addressed himself to his R. H. He appeared publicly, together with his brother, at several of the duke’s levees. This conduct at first appeared extremely mysterious; and the more so, as there were strong reasons for believing they had not approved of each other’s behaviour for some time past. What could be the motive or design of this sudden and singular friendship, very few could

could perceive. About this period his majesty happened to be somewhat indisposed: upon his recovery, the idea of a regency was suggested; and on the 24th of April 1765, his majesty went to the House of Lords, and recommended to the consideration of parliament the bringing in a bill, settling a regent and council of regency, in case of his death, and the successor to the throne should be under the age of eighteen. And the speech which communicated this business, particularly proposed, whether it would not be expedient to vest in his majesty the power of appointing the queen, *or any other person of the royal family*, usually residing in Great Britain, to be regent of these kingdoms, and guardian of the successor, until he should be eighteen? The bill was brought in, giving such power; but a doubt arising concerning the extent of the explanation of the words, *or any other of the royal family*, it was affirmed, that the present royal family were only descended from the late king. The r— construction of those words was asked; and it was understood from authority, and the best public authority of the time, that that construction and the previous affirmation were the same. The bill passed the upper house, declaring the royal family to be only the descendants of the late king: which excluded the Pr. D. who was of another family. The administration, to whom the bill was never supposed to be agreeable, are spoken of as considering this a kind of victory over the favourite, whose particular views were thought to be destroyed by this exclusion, which was accomplished without a manifest opposition to the bill. But when it came into the Commons, a motion was made and supported by the friends of the favourite, to insert her royal highness's name; to which the House agreed. And with this amendment it went back to the lords, where it met with no second opposition.

Though the favourite with much difficulty carried his point, yet the treatment he received from the administration in this business, was by no means to be forgiven. Accordingly the next traces we find of him, are in a design to change the administration, by an attempt to introduce lord Temple and Mr. Pitt. The reader has already observed his reconciliation with the duke of Cumberland, and we shall now see the consequences. On Wednesday the 15th of May, his royal highness sent for lord Temple, who was then at his country seat at Stowe, and told his lordship, his majesty had a mind to change his minister, and to take in his lordship and Mr. Pitt, with some of their friends; and desired their conditions. His lordship answered, the making certain foreign alliances, the restoration of officers, the repeal of the excise upon cyder, and the condemnation of general warrants, the seizure of papers, &c.

These

These were agreed to. But on the other hand it was insisted, that lord Northumberland should be at the head of the treasury. Upon which lord Temple is said to have declared, "He would never come in under lord Bute's lieutenant." Indeed it is singular, that a compliance with this condition should be expected, considering the positive manner in which it had been refused before. But it was now manifest, beyond a doubt, who was the secret spring of this negociation. Yet so desirous were the minority, of places, that though they had broke with their leader, though they had almost totally deserted him, particularly in the question upon the regency bill, they now crouded about him, and pressed him in the most earnest and abject manner to accept. They feared the loss of such an opportunity of getting into office. Among these was the Marquis of Rockingham, who applied all his arguments and powers of persuasion to prevail upon his lordship to accept, even with lord Northumberland at the head of the treasury. But all in vain. Lord Temple was faithful to his original principle of resisting the favourite. On the Sunday morning the duke sent a message to his lordship, desiring to meet him at Mr. Pitt's at Hays, at twelve o'clock that day. This resolution of going to Hays, was taken without the participation of his lordship, although Mr. Pitt and his lordship were to be joined together in office. But it was the principle of this whole negociation to take them alway suddenly, and sometimes separately; in order, if possible, to precipitate them into an acceptance, before they had time to discover the footsteps of the secret agent. But the disguise was of such a flimsy texture, and so awkwardly put on, that the intended imposition was not only obvious, but the attempt to conceal it, ridiculous and contemptible. The duke proposed to Mr. Pitt, whom he found confined to his bed, the same condition concerning lord Northumberland, that had been refused by lord Temple. But Mr. Pitt likewise rejected it; and for the same reason that had influenced the noble lord. This unexpected firmness against offers personally made by a prince of the blood royal, a prince of great character, and high in the esteem of the people, might have ruined the reputations of any other men but lord Temple and Mr. Pitt, as few perhaps would believe any terms which such a prince could propose, were improper for a subject to accept. And it is not quite impossible, that such an embassy was only made to lay the foundation of such an odium; for who could have a moment's doubt that knew the men, they would never submit, under any hands, to be the instruments of the favourite. But whatever was the motive of this errand, it was in no respect answered. The established characters of the persons preserved them from

censure; and though the terms refused were not known, yet it was taken for granted, that they were such as those great men could not accept with honour to themselves, and fidelity to the people. Next day the treasury was offered to lord Lyttelton: but that noble lord thought proper to excuse himself. The account of this second offer conveyed to the noble lord before applied to, the first information of the point concerning lord Northumberland, being relinquished. The duke then apprehending, that lord Temple had not fully understood his powers, his royal highness renewed his applications to that noble lord. This was on the Tuesday. But before his lordship, and lord Lyttelton (who were now in the most cordial and firm union) were got into the chaise in order to go and consult Mr. Pitt, the duke of Cumberland went to the queen's palace, and advised his majesty to recall his old ministers. Upon what cause, or with what view, this was done, is not very easy to discover. Certain it is, that that was the fact; and that it put an end to the negociation for the present.

' In the mean time lord Temple, and his brother, the Rt. Hon. George Grenville, through the mediation of several noble persons, became reconciled. This event was at first greatly approved of by the minority, many of whom repeatedly declared, "they did not doubt but it would have very good consequences." The principle of this reconciliation was no more than private friendship, as brothers; and in politics, only as to measures in future. It had nothing to do with the past. His lordship remained the same firm friend to the public cause, that he always had been.

' The subsisting administration were now determined to act as firmly against the favourite, as those who had been solicited to accept their places. They had laboured a considerable time under the suspicion of being his implicit instruments; they therefore resolved to clear themselves of that suspicion at once, by giving a signal mark of their authority, in direct hostility to him. When recalled, they insisted upon these conditions, viz. The dismissal of lord Northumberland from the lieutenancy of Ireland; of Mr. Stuart Mackenzie, lord Bute's brother, from his post of privy seal of Scotland; and of lord Holland from the pay office. To lord Weymouth they gave the first, to lord Fred. Campbell the second, and to Mr. Charles Townshend the last. When these were settled, the parliament, which had been kept sitting in expectation of issuing writs for re-elections upon the lately intended change of ministers, was now prorogued.'

The author next recounts the settlement of the present administration, and we are told, contrary to all the evidence of com-

mon sense that the favourite's power is still the same. Though we are not disposed to throw out any reflections against any person or party who may be supposed to be concerned in the publication before us; yet we think we have a right to demand of this author a single instance in which the present ministry, after they came into office, have falsified the professions they have made before. Have they not performed the whole of what they contended for when in the opposition? Have they not done even more for the benefit of public liberty than had been proposed when their administration took place? In short, we will venture to say, and call upon this patron and his authors to disprove it, that this is the first administration begotten out of opposition that ever answered the expectations which the public had conceived of them from their declarations before they came into power.

III. *Sermons to Young Women: in II Vols. Small Octavo. Pr. 6s. Payne.*

AS there is certainly a finer sense, a readier apprehension, and a tenderer disposition in women, than there is in the generality of men, they are more happily formed for the exercise of every humane and endearing virtue. But a softness of temper renders them equally susceptible of bad impressions; and if their hearts are not fortified by virtuous principles, they are easily captivated by the follies and vices of the age. Plays and romances warm their imagination, and stimulate their passions; fops and fools infatuate their judgment, and mislead their understandings; and fashion, with an irresistible allurements, induces them to give up their thoughts to the study of dress, the mysteries of the toilet, the ceremonies of impertinent visits, and the public amusements of the season.

It is not indeed to be expected that a sprightly female should fly from every scene of fashionable entertainment, and devote her youth to solitude and contemplation. No, let her freely enjoy the pleasures which reason will justify, and her circumstances admit. But at the same time let her appropriate her leisure to some useful and entertaining author, who may contribute to refine her taste, direct her judgment, elevate her ideas, and inspire her with a love of virtue and religion.

The generality of books on moral and religious subjects are written, we must confess, in a dull, formal, and insipid style; and are destitute of those embellishments which are necessary to entertain the imagination, and engage the attention of the youthful reader. But there are some which may be read with equal

equal pleasure and advantage. These discourses are of that number; and if they are perused by our fair countrywomen with the attention which their importance demands, they will be of infinite service to the public. Though the author has adapted his instructions to readers above the vulgar rank, yet he has rendered them perfectly intelligible to every capacity. Delicacy of sentiment and perspicuity of style are happily united in these compositions. The arrangement of his words and the turn of his sentences are natural and easy. Truth and justness of thought are never sacrificed for the sake of rounding a period. He instructs, but without formality; he pleases, not by any apparent solicitude to obtain our applause, but by a certain native sweetness and persuasive manner; and, which ought to be the aim of every preacher, he engages the affections in order to reform the heart. Whoever he is, he seems to be animated by a laudable zeal for the best interests of society, on which, as he justly observes, the dispositions and deportment of the female sex will always have an extensive influence. While he remains concealed, we may apply to him the observation that was made on the unknown author of the *Lady's Calling*, "That like the river Nilus, which gives fertility and blessing wherever he passes, he conceals his head, and permits himself only to be known by the benefits which he dispenses." Nothing can be more polite and engaging than his mode of address. He tells his fair readers, that they are not to look for that flattery from him, which they have often heard from others, but that, on the other hand, they have no reason to fear the bitterness of reproach, or the bluntness of incivility. 'If any thing should appear harsh, be assured, says he, it proceeds from real regard; we would not willingly offend; we are naturally solicitous to please you; but we dare not promote your pleasure at the expence of your improvement. To tenderness and respect you are entitled. But certainly faithful and candid admonition is not incompatible with the latter, and of the former, if I am not mistaken, it is the truest proof.'

Sots and libertines have generally depreciated the character of women, and supposed that they were designed only to please the fancy, gratify the inclinations, and attend the orders of men. But our author explodes this illiberal supposition; and in his introductory discourse, endeavours to evince the importance of the female sex. With this view he first considers them in their single state; represents to them how deeply their parents are interested in their behaviour; and then goes on to shew the great and extensive influence which they generally have with the opposite sex, in every condition of life.

‘ To form the manners of men, says he, various causes contribute ; but nothing, I apprehend, so much as the turn of the women they converse with. Those who are most conversant with women of virtue and understanding will be always found the most amiable characters, other circumstances being supposed alike. Such society, beyond every thing else, rubs off the corners that give many of our sex an ungracious roughness. It produces a polish more perfect, and more pleasing, than that which is received from a general commerce with the world. This last is often specious, but commonly superficial. The other is the result of gentler feelings, and a more elegant humanity : the heart itself is moulded ; habits of undissembled courtesy are formed ; a certain flowing urbanity is acquired ; violent passions, rash oaths, coarse jests, indelicate language of every kind, are precluded and disrelished. Understanding and virtue, by being often contemplated in the most engaging lights, have a sort of assimilating power. I do not mean, that the men I speak of will become feminine ; but their sentiments and deportment will contract a grace. Their principles will have nothing ferocious or forbidding ; their affections will be chaste and soothing at the same instant. In this case the gentleman, the man of worth, the Christian, will all melt insensibly and sweetly into one another. How agreeable the composition ! In the same way too, honourable love is inspired and cherished.—Honourable love ! that great preservative of purity, that powerful softener of the fiercest spirit, that mighty improver of the rudest carriage, that all subduing, yet all-exalting principle of the human breast, which humbles the proud, and bends the stubborn, yet fills with lofty conceptions, and animates with a fortitude that nothing can conquer—what shall I say more ?—which converts the savage into a man, and lifts the man into a hero ! What a happy change should we behold in the minds, the morals, and the demeanour of our youth, were this charming passion to take place of that false and vicious gallantry which gains ground amongst us every day, to the disgrace of our country, to the discouragement of holy wedlock, to the destruction of health, fortune, decency, refinement, rectitude of mind, and dignity of manners ! For my part, I despair of seeing the effeminate, trifling, and dissolute character of the age reformed, so long as this kind of gallantry is the mode. But it will be the mode, so long as the present fashionable system of female education continues.

‘ Parents now a days almost universally, down to the lowest tradesman, or mechanic, who to ape his superiors strains himself beyond his circumstances, send their daughters to boarding-schools. And what do they mostly learn there ? I say, mostly ;

for there are exceptions, and such as do the mistresses real honour. Need I mention that, making allowance for those exceptions, they learn principally to dress, to dance, to speak bad French, to prattle much nonsense, to practise I know not how many pert conceited airs, and in consequence of all to conclude themselves accomplished women? I say nothing here of the alarming suggestions I have heard as to the corruption of their morals. Thus prepared they come forth into the world. Their parents, naturally partial, fancy them to be every thing that is fine, and are impatient to show them, or, according to the fashionable phrase, to let them see company; by which is chiefly meant exhibiting them in public places. Thither at least many of them are conducted. They have youth, and perhaps beauty. The effect of both is heightened by every possible means, at an expence frequently felt for a long time after. They are intoxicated by so many things concurring to deprive them of their little senses. Gazers and flatterers they meet with every where. All is romance and distraction, the extravagance of vanity, and the rage of conquest. Nothing domestic or rational is thought of. Alas! they were never taught it. How to appear abroad with the greatest advantage, is the main concern. In subserviency to that, as well as from the general love of amusement, parties of pleasure, as they are called, become the prevailing demand. The same dispositions on the side of the men, sometimes stimulated by the worst designs, often seconded by good nature, and not seldom perhaps pushed on by the fear of appearing less generous or less gallant, prompt them to keep pace with all this folly. They are soon fired in the chace; every thing is gay and glittering; prudence appears too cold a monitor; gravity is deemed severe; the ladies must be pleased; mirth and diversion are all in all. The phantoms pass: the female adventurers must return home; it is needless to say, with what impressions. The young gentlemen are not always under equal restraint; their blood boils; the tavern, the streets, the stews, eke out the evening; riot and madness conclude the scene: or if this should be prevented, it is not difficult to imagine the dissipation that must naturally grow out of those idle gallantries often repeated. Nor shall we be surprised to find the majority of our youth so insignificant, and so profligate; when to these we join the influence of bad or giddy women grown up, the infection of the most pestilent books, and the pattern of veterans in sin, ever zealous to display the superiority of their talents by the number of their disciples.

‘ That men are sometimes dreadfully successful in corrupting the women cannot be denied. But do women on the other

side never corrupt the men? I speak not at present of those abandoned creatures that are the visible ruin of so many of our unhappy youth; but I must take the liberty to say that, amongst a number of your sex who are not sunk so low, there is a forwardness, a levity of look, conversation, and demeanour, unspeakably hurtful to young men. Their reverence for female virtue in general, it destroys in a great measure; it even tempts them to suspect that the whole is a pretence, that the sex are all of a piece. The consequences of this, with regard to their behaviour while they remain single, the prejudices it must necessarily produce against marriage, and the wild work it is likely to make if they ever enter into that state, I leave you to guess.

Our author now proceeds to consider the fair sex in a married state. Having shewn how deeply their husbands are interested in their conduct, he represents their importance, when they appear at the head of a family.

‘Let us, says he, suppose you mothers; a character which, in due time, many of you will sustain. How does your importance rise! A few years elapsed, and I please myself with the prospect of seeing you, my honoured auditress, surrounded with a family of your own, dividing with the partner of your heart the anxious, yet delightful labour, of training your common offspring to virtue and society, to religion and immortality; while, by thus dividing it, you leave him more at leisure to plan and provide for you all; a task, which he prosecutes with tenfold alacrity, when he reflects on the beloved objects of it, and finds all his toils soothed and rewarded at once by the wisdom and sweetness of your deportment to him and to his children.

‘I think I behold you, while he is otherwise necessarily engaged, casting your fond maternal regards round and round through the pretty smiling circle; not barely to supply their bodily wants, but chiefly to watch the gradual openings of their minds, and to study the turns of their various tempers, that you may “teach the young idea how to shoot,” and lead their passions by taking hold of their hearts. I admire the happy mixture of affection and skill which you display in assisting nature, not forcing her; in directing the understanding, not hurrying it; in exercising without wearying the memory, and in moulding the behaviour without constraint. I observe you prudently overlooking a thousand childish follies. You forgive any thing but falsehood or obstinacy: you commend as often as you can: you reprove only when you must; and then you do it to purpose, with temper, but with solemnity and firmness, till you have carried your point. You are at pains to
excite

excite honest emulation : you take care to avoid every appearance of partiality ; to convince your dear charge, that they are all dear to you, that superior merit alone can entitle to superior favour, that you will deny to none of them what is proper, but that the kindest and most submissive will be always preferred. At times, you even partake in their innocent amusements, as if one of them ; that they may love you as their friend, while they revere you as their parent. In graver hours, you insinuate knowledge and piety by your conversation and example, rather than by formal lectures and awful admonitions. And finally, to secure as far as possible the success of all, you dedicate them daily to God, with the most fervent supplications for his blessing. — Thus you show yourself a conscientious and judicious mother at the same moment ; and in that light I view you with veneration. I honour you as sustaining a truly glorious character on the great theatre of humanity. Of the part you have acted I look forward to the consequences, direct and collateral, future and remote. Those lovely plants which you have raised and cultivated, I see spreading, and still spreading, from house to house, from family to family, with a rich increase of fruit. I see you diffusing virtue and happiness through the human race ; I see generations yet unborn rising up to call you blessed ! I worship that Providence which has destined you for such usefulness, for such felicity. I pity the man that is not charmed with the image of so much excellence ; an image which, in one degree or another, has been realized by many women of worth and understanding in every age : I will add, an image which, when realized, cannot fail of being contemplated with peculiar delight by all the benevolent spirits of heaven, with the Father and Saviour of the world at their head ! And are there amongst the sons of men any that will presume to depreciate such women, or to speak of them with an air of superiority, or to suggest that your sex are not capable of filling up the more important spheres of life ?

Modesty of apparel is the subject of the second discourse. On this occasion our author does not attempt to rob his amiable readers of any advantage they possess from nature, providence, or legitimate custom ; nor to divest them of the smallest ornament that judgment has put on, that prudence allows, or that decency warrants. He endeavours only to persuade them to renounce superfluous, unbecoming, and unavailing decorations, in order to make room for such as will improve beauty when found, or supply its place where wanting.

‘ The zeal, says he, of the ancient fathers on such subjects carried some of them far ; farther, I doubt, than the relaxation of modern manners would well bear. Were a young wo-

man now a days, from a peculiar sense of the sacredness and refinement of female virtue, to appear with any very singular severity in her dress, she would hardly, I fear, escape the charge of affectation; a charge, which every prudent woman will avoid as much as possible. But let the licence of the age be what it will, I must needs think that, according to every rule of duty and decorum, there ought ever to be a manifest difference between the attire of a virtuous woman, and that of one who has renounced every title to the honourable name. It were indelicate, it is unnecessary, to explain this difference. In some respects, it is sufficiently discerned by the eye of the public; though, I am sorry to say, not sufficiently attended to by the generality of women themselves.'

Having argued for modesty of apparel, in opposition to that which he thinks a Christian woman should hold indecent, upon the general principles of propriety and reputation, morality and religion, he adds, that it is a powerful attractive to honourable love.

'The male heart, says he, is a study, in which your sex are supposed to be a good deal conversant. Yet in this study, you must give me leave to say, many of them seem to me but indifferent proficient. To get into men's affections, women in general are naturally desirous. They need not deny, they cannot conceal it. The sexes were made for each other. We wish for a place in your hearts: why should not you wish for one in ours? But how much are you deceived, my fair friends, if you dream of taking that fort by storm! When you show a sweet solicitude to please by every decent, gentle, unaffected attraction; we are soothed, we are subdued, we yield ourselves your willing captives. But if at any time by a forward appearance you betray a confidence in your charms, and by throwing them out upon us all at once you seem resolved, as it were, to force our admiration; that moment we are upon our guard, and your assaults are vain, provided at least we have any sentiment, or any spirit. In reality, they who have very little of either, I might have said they who have none, even the silliest, even the loosest men shall in a sober mood be pleased, be touched with the bashful air, and reserved dress, of an amiable young woman, infinitely more than they ever were with all the open blaze of laboured beauty, and arrogant claims of undisguised allurements; the human heart, in its better sensations, being still attuned to the love of virtue.

'Let me add, that the human imagination hates to be confined. We are never highly delighted, where something is not left us to fancy. This last observation holds true throughout all nature, and all art. But when I speak of these, I must subjoin,

subjoin, that art being agreeable no farther than as it is conformed to nature, the one will not be wanted in the case before us, if the other is allowed its full influence. What I mean is this; that if a young lady is deeply possessed with a regard for "whatsoever things are pure, venerable, and of a good report," it will lead to decorum spontaneously, and flow with unstudied propriety through every part of her attire and demeanour. Let it be likewise added, that simplicity, the inseparable companion both of genuine grace, and of real modesty, if it does not always strike at first (of which I think it seldom fails) is sure however, when it does strike, to produce the deepest and most permanent impressions.—

‘ On this article your judgment will be seen in joining frugality and simplicity together; in being never fond of finery; in carefully distinguishing between what is glaring, and what is genteel; in preserving elegance with the plainest habit; in wearing costly array but seldom, and always with ease; a point that may be attained by her who has learnt not to think more highly of herself for the richest raiment she can put on.—

‘ When, continues he, shall women, in general, understand thoroughly the effect of a comely habit, that, independant of pomp and despising extravagance, is worn as the sober, yet transparent veil of a more comely mind? Believe me, my young friends, it is by this means that you will captivate most, and please longest. By pursuing this plan, you will preserve an equality in that great indispensable article of neatness. You will be clean, and you will be easy; nor will you be in danger of appearing butterflies one day, and slatterns the next. You will be always ready to receive your friends, without seeming to be caught, or being at all disconcerted on account of your dress.—How seldom is that the case amongst the flutterers of the age! I wish we could say, amongst them only. For young ladies of more sobriety to be found so often slovenly, I might have said downright squalid and nasty, when no visitors are expected, is most peculiarly shameful. I cannot express the contempt and the disgust I feel, when I think of it. I will not think of it.

‘ I proceed to observe, that what you take from tinsel trappings you will gain in time, in saving, and in real loveliness. The less vanity you betray, the more merit we shall be always disposed to allow you. We shall be doubly charmed, first with finding young women that are not slaves to show, and next with your putting so much respect on our heads and hearts, as to suppose we are only to be gained by better qualities.

‘ Moreover, men of ordinary fortunes, and proper sentiments, will not be afraid of connecting themselves with persons

sons too prudent to be profuse, and too wise, as well as too worthy, when married, to court the admiration of all—but their husbands.’

In the third discourse the author considers the extent, and effects of that amiable reserve, which St. Paul terms “shamefacedness.” And here he shews, in a very striking and animated manner, that this female ornament is equally necessary and wise.

The subject of the fourth sermon is female virtue, or what the Apostle calls “sobriety.”

‘In order to cultivate this character it is, he says, of infinite consequence to avoid dangerous connections. If that is not done, what is there on earth, or in heaven, that can save you? Of miraculous interposition I think not at present. She can have no right to expect it, who throws herself into the broad way of temptation. What those dangerous connexions are, it may not be always easy to explain, when it becomes a question in real life. Unhappily for young women, it is a question sometimes of very nice decision. Cases there are, in which nothing can be clearer. The man that behaves with open rudeness, the man that avowedly laughs at virtue, the man that impudently pleads for vice; such a man is to be shunned like a rattle-snake. In this case, “The woman that deliberates is lost.” What! would you parley with the destroyer, when he gives you warning? Then you are not ensnared: you knowingly and wilfully expose yourselves. If you are poisoned, if you are lost; your folly is without excuse, and your destruction without alleviation.

‘But in this manner none will proceed, save wretches alike licentious and imprudent. Of artful men the approaches will be silent and slow; all will be soft insinuation: or else they will put on a blunt face of seeming good humour, the appearance of honest frankness, drawing you to every scene of dissipation with a kind of obliging violence, should violence of any kind be necessary. If withal they are agreeable in their persons, or lively in their conversation; above all, if they wear the air of gentlemen, which, unfortunately for your sex, is too often the case; then indeed your danger is extreme. Thus far the trap is concealed. You apprehend nothing: your unsuspecting hearts begin to slide: they are gone, gone before you are aware. The men I am speaking of perceive their advantage the moment it appears. I have supposed them destitute of worth. If they are also unchecked by fear, what can preserve you? A sense of reputation? the dread of ruin? Perhaps they may. But perhaps they may not. They have often, no doubt, come in to prevent the last excess. And, but for such restraints, what

what would become of many a woman who is not under that best one, religious principle? The experiment, however, you will own is hazardous. Multitudes have trusted to it, and have been undone.

‘ But do those, who in the world’s sense are not undone, escape, think ye, unhurt; unhurt in their health and spirits, in their serenity and self-enjoyment, in their sobriety of mind and habits of self-controul? You cannot think it. Very seldom at least can you suppose, that, where there is much sensibility of temper, an ill placed passion shall not leave behind it, in a youthful breast, great disorder and deep disquietude.

‘ But how, you will ask, is the snare to be eluded, hidden as it frequently is? Not so hidden throughout, as to be invisible, unless indeed you will shut your eyes. Is it not your business to enquire into the character of the man that professes an attachment? Or is character nothing? Is there no essential difference between a man of decency and honour, or who has all along passed for such, and a man who is known to lead an irregular life, or who is suspected however to be the smiling foe of female virtue? May you not learn, if you please, with whom the person in question associates? Or is a man’s choice of company nothing? If you are not resolved to be blind, you may surely discover whether such a person begins by little and little to take off the vizard, and appear what he is, by loose sentiments, indecent advances, an ambiguous style, an alarming assurance, “ foolish talking, and jesting which is not convenient.”—I blush for numbers of your sex, who not only express no displeasure at these things, but by a loud laugh, or childish titter, or foolish simper, or some other indication of a light mind, show real satisfaction, perhaps high complacence.’——

‘ But, methinks, I hear some of you ask, with an air of earnest curiosity, do not reformed rakes then make the best husbands? I am sorry for the question. I am doubly sorry, whenever it is started by a virtuous woman. I will not wound the ear of modesty by drawing minutely the character of a rake: but give me leave to answer your enquiry, by asking a question or two in my turn. In the first place, we will suppose a man of this character really reformed, so far as to treat the woman he marries with every mark of tenderness, esteem, fidelity; and that he gives up for ever his old companions, at least as to any chosen intimacy, or preference of their company to hers. We grant it possible; we rejoice when it happens. It is certainly the best atonement that can be made for his former conduct. But now let me ask you, or rather let me desire you to ask your own hearts, without any regard to the opinions of the world,

world, which is most desirable on the score of sentiment, on the score of that respect which you owe to yourselves, to your friends, to your sex, to order, rectitude, and honour; the pure unexhausted affection of a man who has not by intemperance and debauchery corrupted his principles, impaired his constitution, enslaved himself to appetite, submitted to share with the vilest and meanest of mankind the mercenary embraces of harlots, contributed to embolden guilt, to harden vice, to render the retreat from a life of scandal and misery more hopeless; who never laid snares for beauty, never betrayed the innocence that trusted him, never abandoned any fond creature to want and despair, never hurt the reputation of a woman, never disturbed the peace of families, or defied the laws of his country, or set at nought the prohibition of his God;—which, I say, is most desirable, the affection of such a man, or that of him who has probably done all this, who has certainly done a great part of it, and who has nothing now to offer you, but the shattered remains of his health, and of his heart? How any of you may feel on this subject, I cannot say. But if, judging as a man, I believed, what I have often heard, that the generality of women would prefer the latter, I know not any thing that could sink them so low in my esteem.’

In order to preserve their sobriety, the author, in the next place, warns his fair pupils against a dissipated life, and then proceeds to caution them against that fatal poison to virtue, which is conveyed by profligate, and by improper books.

‘When entertainment, says he, is made the vehicle of instruction, nothing surely can be more harmless, agreeable, or useful. To prohibit young minds the perusal of any writings, where wisdom addresses the affections in the language of the imagination, may be sometimes well meant, but must be always injudicious. Some such writings undoubtedly there are; the offspring of real genius enlightened by knowledge of the world, and prompted, it is to be hoped, by zeal for the improvement of youth.

‘Happy indeed beyond the vulgar story-telling tribe, and highly to be praised is he, who, to fine sensibilities and a lively fancy superadding clear and comprehensive views of men and manners, writes to the heart with simplicity and chasteness, through a series of adventures well conducted, and relating chiefly to scenes in ordinary life; where the solid joys of virtue, and her sacred sorrows, are strongly contrasted with the hollowness and the horrors of vice; where, by little unexpected yet natural incidents of the tender and domestic kind, so peculiarly fitted to touch the soul, the most important lessons are impressed, and the most generous sentiments awakened; where,

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to say no more, distress occasioned often by indiscretions, consistent with many degrees of worth, yet clouding it for the time, is worked up into a storm, such as to call forth the principles of fortitude and wisdom, confirming and brightening them by that exertion; till at length the bursting tempest is totally, or in a great measure dispelled, so that the hitherto suspended and agitated reader is either relieved entirely, and delighted even to transport, or has left upon his mind at the conclusion a mixture of virtuous sadness, which serves to fasten the moral deeper, and to produce an unusual sobriety in all his passions.

‘ Amongst the few works of this kind which I have seen, I cannot but look on those of Mr. Richardson as well entitled to the first rank; an author, of whom an indisputable judge has with equal truth and energy pronounced, “that he taught the passions to move at the command of reason:” I will venture to add, an author, to whom your sex are under singular obligations for his uncommon attention to their best interests; but particularly for presenting, in a character sustained throughout with inexpressible pathos and delicacy, the most exalted standard of female excellence that was ever held up to their imitation. I would be understood to except that part of *Clarissa’s* conduct, which the author meant to exhibit as exceptionable. Setting this aside, we find in her character a beauty, a sweetness, an artlessness—what shall I say more?—a simplicity of sentiment and manner, which, I own for my part, I have never seen equalled in any book of that sort; yet such, at the same time, as appears no way impracticable for any woman who is ambitious of excelling.

‘ Besides the beautiful productions of that incomparable pen, there seem to me to be very few, in the style of novel, that you can read with safety, and yet fewer that can you read with advantage.—What shall we say of certain books, which we are assured (for we have not read them) are in their nature so shameful, in their tendency so pestiferous, and which contain such rank treason against the royalty of virtue, such horrible violation of all decorum, that she who can bear to peruse them must in her soul be a prostitute, let her reputation in life be what it will. But can it be true—say, ye chaste stars, that with innumerable eyes inspect the midnight behaviour of mortals—can it be true, that any young woman, pretending to decency, should endure for a moment to look on this infernal brood of futility and lewdness?

‘ Nor do we condemn those writings only, that, with an effrontery which defies the laws of God and men, carry on their very forehead the mark of the beast. We consider the general run of novels as utterly unfit for you. Instruction they convey

convey none. They paint scenes of pleasure and passion altogether improper for you to behold, even with the mind's eye. Their descriptions are often loose and luscious in a high degree; their representations of love between the sexes are almost universally overstrained. All is dotage, or despair; or else ranting swelled into burlesque. In short, the majority of their lovers are either mere lunatics, or mock-heroes. A sweet sensibility, a charming tenderness, a delightful anguish, exalted generosity, heroic worth, and refinement of thought; how seldom are these best ingredients of virtuous love mixed with any judgment or care in the composition of their principal characters!

‘ In the old romance the passion appeared with all its enthusiasm. But then it was the enthusiasm of honour; for love and honour were there the same. The men were sincere, magnanimous, and noble; the women were patterns of chastity, dignity, and affection. They were only to be won by real heroes; and this title was founded in protecting, not in betraying the sex. The proper merit with them consisted in the display of disinterested goodness, undaunted fortitude, and unalterable fidelity. The turn of those books was influenced by the genius of the times in which they were composed; as that, on the other hand, was nourished by them. The characters they drew were, no doubt, often heightened beyond nature; and the incidents they related, it is certain, were commonly blended with the most ridiculous extravagance. At present, however, I believe they may be read with perfect safety, if indeed there are any who choose to look into them.—

‘ To come back to the species of writing which so many young women are apt to doat upon, the offspring of our present novelists, I mean the greater part; with whom we may join the common herd of play-writers. Beside the remarks already made on the former, is it not manifest with respect to both, that such books lead to a false taste of life and happiness; that they represent vices as frailties, and frailties as virtues; that they engender notions of love unspeakably perverting and inflammatory; that they overlook in a great measure the finest part of the passion, which one would suspect the authors had never experienced; that they turn it most commonly into an affair of wicked or of frivolous gallantry; that on many occasions they take off from the worst crimes committed in the prosecution of it, the horror which ought ever to follow them; on some occasions actually reward those very crimes, and almost on all leave the female reader with this persuasion at best, that it is their business to get married at any rate, and by whatever means? Add to the account, that repentance for
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the foulest injuries which can be done the sex, is generally represented as the pang, or rather the start, of a moment; and holy wedlock converted into a sponge, to wipe out at a single stroke every stain of guilt and dishonour, which it was possible for the hero of the piece to contract.—Is this a kind of reading calculated to improve the principles, or preserve the sobriety, of female minds? How much are those young women to be pitied, that have no wise parents or faithful tutors to direct them in relation to the books which are, or which are not, fit for them to read! How much are those parents and tutors to be commended, who with particular solicitude watch over them in so important a concern!

As these volumes contain more genuine entertainment and excellent instruction than we generally find in compositions of this nature, we shall continue this article in our next Review.

IV. *Eighteen Discourses and Dissertations upon Various very Important and Interesting Subjects.* By Patrick Delany, D. D. and Dean of Down in Ireland. 8vo. Pr. 5s. Johnston.

THE character of Dr. Delany, as a writer, is so well known in the literary world, that we shall proceed to his discourses without any preliminary observation.

The subject of the first is the duty of christian zeal. In discoursing on this topic he endeavours to shew, that we should be well informed in the truth and importance of what we contend for, in opposition to that blind zeal, which leads men into the most pernicious errors; that our zeal should be one, even, uniform tenor of action, the result of consideration, and a settled conviction; that it should be always employed upon something that is of importance to mankind; such are the fear and honour of God, the dispensations of his providence, the mysteries of faith, and the doctrine, discipline, and preservation of his holy church, the reverence of those that bear the character of his ministers, and the continuance of our happy establishment in church and state.

Before we proceed to the author's next discourse, we cannot but observe, that if our zeal should be proportioned to our knowledge, we ought to be extremely moderate, when we contend for points which are usually called 'the mysteries of faith'.

In this discourse he very properly observes, that the moderation which St. Paul exhorts the Philippians to *make known unto all men*, has no relation to zeal. It is *εὐμενεια* gentleness, and patience under affliction; and the reason of it is annexed, the *Lord is at hand*; that is, God, who hath better things in store
for

for you, will soon destroy your enemies that persecute you, and deliver you from all your calamities.

In the second and third sermons our author attempts, by the usual arguments, to clear the doctrine of the Trinity from all objections. To this discourse he has subjoined a dissertation on the seventh and eighth verses of the fifth chapter of the first epistle of St. John; in which he undertakes to prove the authenticity of the seventh verse, concerning the testimony of "three in heaven," by some passages in the writings of Tertullian and St. Cyprian, by some of the best editions of the New Testament, and by other arguments.

This controversy, he thinks, might at first have been compromised and quieted by a plain observation; and that is, when two sentences come together in any writing, each beginning, or ending with the same word, one of them is in the transcribing usually left out.

' This observation, says he, was imparted by a printer remarkably candid and upright, as well as experienced, Mrs. Grierson *, of Dublin, who assured me, that in all her printing practice, which was very great for her years (several folios) she never met with two sentences coming together, and beginning and ending with the same word, wherein one of them was not ordinarily left out in the proof sheet.

' This gave me the hint, to examine and enquire carefully how the case was, with regard to the transcripts of my own manuscripts; and, indeed, I found the fact was the same, in instances too numerous to be counted.

' Now all manuscript copies of the New Testament, whether new or old, are, in effect (throughout the common course) proof sheets, with this disadvantage to the more ancient, that, when a mistake was once made in any of them, it could not be amended; the letters being so close, as is well known, that no art of man could insert any single letter between any two of those before written. So that nothing was then left, to remedy the evil, but writing the omitted words in the margin of the manuscript; and when this was done, as it often was, and in the same hand-writing, and with the same ink, it is a fair presumption, that those words were part of the original text, so meant to be supplied.

' Hence it follows, that, without a very particular care and attention, no manuscript could be perfect; and hence it is,

* A woman remarkably learned, and for that reason, married to a printer of good fame, whom lord Carteret, then lord lieutenant of Ireland, made king's printer for her merit.

that

that so many thousands of errata are found in the manuscripts of all books that ever were carefully examined.

' And, if this be ordinarily the case in all contiguous sentences, beginning and ending (or either) with the same words, how much more frequent must mistakes and errors be in those sentences, in which not only the beginning and ending, but likewise several of the intermediate words are the very same? as is remarkably the case in the verses above-mentioned, as any man may see by casting his eye upon the original Greek; and the case must be the same, at least nearly, in all close translations, whether Latin or English.

' A signal proof of this occurred to me, some years ago, in the king's library, in Essex-house, in Essex-street, London; where the librarian, a man singularly skilled in the characters, and ages of manuscripts, shewed me a manuscript version of the New Testament by St. Jerome, nine hundred years old; in the preface to which, he complained, that the Arians had erased this 7th verse of St. John's first epistle out of their bibles, and yet was it not to be found in the text of that very manuscript.

' Now, the case being thus, in fact, it is, I apprehend, of no great moment to inquire into the cause; and yet, I think, even that can be probably accounted for.

' All mankind are naturally disposed to lessen their own labour, as much as possible; and therefore all transcribers, when they are copying, more naturally cast their eye below where they left off than above; and so, if the word be the same with that where they left off, the upper line is more naturally, and in fact more usually, left out, than the lower.

' Good heaven! What a waste of abuse and ill blood might have been saved, and difficulties amongst christian critics solved, if this plain, simple fact had been attended to, as it ought; for example,

' Let this question be asked, Why was not this seventh verse quoted, as it naturally should have been, had it been extant, by several antient writers, in their defence of the doctrine of the trinity?

' The answer is obvious; it was not to be found in their manuscript copies of this epistle.'

Yet, notwithstanding this last remark, our author supposes that the 7th verse is quoted by Tertullian and St. Cyprian. But if it really existed in the time of Tertullian, it is amazing that it should not be produced by other writers, till after it was inserted in Jerome's version. Every other text relative to the trinity is urged again and again, but this passage is not to be found till we come down to later times. The

words of Tertullian and St. Cyprian are very precarious testimonies in favour of our author's opinion, and more probably allude to the eighth verse; as every person will perceive, who is conversant in the writings and interpretations of the fathers*.

Dr. Delany urges the authority of the editions of cardinal Ximenes, Erasmus, and Stephens; but to no purpose. The first was printed at Complutum in Spain, in the year 1515; and it does not appear, that this controverted text was inserted in that edition, upon the authority of any *one* Greek manuscript. It was omitted in the first and second edition of Erasmus, A. C. 1516, and 1519; and afterwards inserted, as he says himself, *ne cui sit anfa calumniandi*. Robert Stephens printed his edition, A. C. 1550, but does not produce the authority of any manuscript in defence of the passage in dispute. It has therefore nothing to rest on but the authority of Jerome, and his followers.

Our author's fourth discourse was preached for the support and enlargement of the infirmary at Bath. The fifth and sixth are calculated to shew, that Jesus Christ was sent into the world in the most critical period, for reforming the morals of mankind, for evidencing the truth of his doctrine, and conveying that evidence to all future ages.

Among other excellent remarks he observes, that if our Blessed Saviour had come many centuries sooner, it might have been urged that the world was dark and ignorant, and that mankind were then easily imposed upon:—his life and his miracles would have been numbered among Grecian fables.

Had he come into the world but one century sooner, there was then no universal empire; there was then no universal language; there was then no universal learning. The books of the Old Testament were not in every one's hands; the appeals to them by the apostles and evangelists could not have been understood; nor were the Jews so considerable, as that they, and their religion, and laws (then not generally known) should be the subjects of universal curiosity. The consequence is obvious; this was the fittest season for sending our Saviour into the world.

The seventh sermon is against injuring our neighbour in his property. In this discourse we meet with the following animated observation on our laws, in the case of theft:

'Here, the stealing of a cow, or a sheep, is death by the law! Now, what can be more unrighteous, or absurd, than

* See St. Austin's explication of the eighth verse (*contra Maximinum*) with which compare the words of Tertullian and St. Cyprian.

that the life of a man should be estimated by that of a cow or a sheep? And, besides this, it is putting the highest and the lowest guilt upon a monstrous foot of equality; a man must go to the gallows for stealing a sheep, and he can only go thither for murder, and with this advantage, that he hath sometimes a better chance of escaping in the latter case; is not this reviving all the cruelty and iniquity of Draco's laws, where death was the punishment of the lowest crimes as well as of the highest?—And, after all, when the thief is executed, what reparation is made to the sufferer? None at all; if the felon had any property, it is forfeited to the crown, and the poor man that is defrauded, must be at the expence and trouble of prosecution.—And so the injury, instead of being repaired, is aggravated; and, if he should enter into any measures to have his damages repaired out of the felon's substance, though perhaps his whole being and livelihood in the world depended upon it, this is called compounding of felony, and is interpreted into one of the most heinous and punishable offences he can be guilty of in the society!

Whereas, if the offender were either sold into another country, where he was bound to labour, and his price, or a proper part of it, paid to the person injured by him; or were confined to labour at home, in such manner as that the profits of his labour might be applied to repay the damages he did; the injury might then be repaired, and a vagrant, that stole from sloth and idleness, being forced to hard labour for a season, would naturally acquire a habit of honest industry, and so, instead of being cut off from the commonwealth as a nuisance, might be preserved to it as a profitable member! Now all this folly, and absurdity, and iniquity, arises from the legislature's neglecting to form and build itself upon the laws of God*; an omission which it is astonishing how any christian society could be guilty of!

In the same forcible manner our author expresses himself against a set of people, whose numbers and importunity are certainly the nuisance of our streets, and the reproach of our laws.

Here, says he, my brethren, I must observe to you, that every man that is a true and sincere friend to honest industry, is bound in conscience to repress and drive out that spirit of vagrant beggary, which is at once the reproach and the ruin of our nation. A vagrant beggar is a wretch bred up in idleness, and all the evil arts consequent to it, lying, leudness, drunkenness, theft, robberies, and villany of every kind and cha-

* Vide Exod. xxii.

rafter ! and what is it to give the least countenance to such monsters, but to become patrons to every vice, and every abomination that curses the world !—What is it but to rob and to oppress the native and real poor, upon whose spoils they subsist !

But you will ask, who countenances any such ? I answer, not the widow, the orphan, and the cottager, who are threatened, and frightened, and forced to feed them ; but the magistrates, whose duty it is to repress and punish them, and who will be severely accountable, at the last day, for their remissness in a point of such infinite importance to their country, to virtue, to honesty, and to industry !

In the eighth discourse the author considers the duty and importance of a religious fast. It helps us, he says, to master our appetites and passions, by withdrawing that fuel which administers to their excesses ; and, by so doing, greatly contributes to the tranquility and happiness of life. It tends to the preservation of our health, and delivers us from those evils which luxury and intemperance bring upon us ; and enables us to discharge the great duties of religion and civil life. It sequesters a portion of our time from the hurry and amusements of the world ; engages us to reflection and consideration, the great principles of good living ; gives us a truer prospect of life, and prepares us for those vexations and disappointments that we are sure to meet with in it : and, lastly, it enables and inclines us to all the offices of charity, and compassion for the distressed of our fellow-creatures, by giving us a truer sense of their calamities, and engaging us to spare from our ordinary expences, perhaps from our luxury and excess, what may supply their urgent necessities. The same subject is pursued in the ninth sermon. The tenth was preached for the relief and support of the widows and orphans of deceased clergymen in the diocese of Dublin. In the eleventh and twelfth the author enumerates the moral and religious advantages derived to the world by the Christian religion. Having exhibited a summary view of the enormities which prevailed among the heathens, he draws the following conclusion :

‘ If humble prayer and supplication to God, in all emergencies and upon all occasions, be preferable to the cold neglect of him ; if gratitude, to insensibility and ingratitude ;—if humble obedience, to insolent threats ; if purity, to pollution ; if decent ceremonies, to barbarous and cruel rites ; if praise, to reproach ; if blessing, to execration ; if a contrite heart, to a mangled carcass ; if the devotion of our soul, to the fruit of our body ; if mercy to mankind be preferable to murder ; if chaste hallelujahs, to obscene songs ; if rational
joy,

joy, to ridiculous lamentation; if the great Creator, to the vilest creatures; if the Lord of hosts, to a hero; if the Sovereign of heaven, to the rulers of the earth; then is the present worship purer than the ancient; then is Christianity preferable to heathenism; and the world is infinitely amended by it, both in the knowledge and practice of religion.—And, if it be yet a question, whether mankind are also amended by it in their morals, it is, however, a plain question of fact, of which every man in his senses is as good a judge as the wisest man in the world.

‘ I have shewn you the corruptions publicly practised, permitted, and enjoined, by the precepts of religion and laws of the land, all over the heathen world:—the question then is, Whether the same corruptions be publicly practised, permitted, and enjoined, under the sanctions of law or religion, all over the Christian world?

For example—

‘ Is there any Christian country wherein people are enjoined by their religion to prostitute their daughters before marriage? Are fornication, theft, adultery, and viler abominations, publicly encouraged by the legislature of any Christian country upon the face of the earth?—Is it allowed among us to cause abortions, or to expose children from their birth to dogs, and wolves, and vultures?—Is it allowable, among us, to murder men or children in public sacrifices, or to divert ourselves with public murders upon our stages?—Are masters allowed to hang, or drown, or torture their servants with impunity, and at their pleasure?—Or do we murder captives taken in war, by thousands?—or commit them to the more cruel consumptions of quarries, mills, and mines? And, if we do not, if no one of all these corruptions be publicly enjoined, permitted, or practised amongst us—Are there yet any infidels so hardened, and so abandoned, as to say the world is not amended by the Christian religion?—In one word, to deny that mankind are reformed, are greatly reformed, in their morals, by the Christian religion, is to deny, that the will is ever guided or restrained by the conviction of the judgment.—It is to affirm, that laws cannot oblige, nor discipline restrain, nor rewards encourage, nor punishments deter, nor example influence.—It is to affirm, that mankind are incapable of correction or amendment from the most perfect precepts, the most authoritative prohibitions, and the most powerful exhortations.—It is to affirm, that proofs cannot convince; that certainty is as uncertainty; that corrupt notions of God are as perfective of morality as pure.—It is to affirm, that a free commiserating power will

will have no more influence upon our lives than a fixed, inexorable fate; nor a wise presiding Providence than a careless, indolent divinity; nor a rational expectation than a fabulous hope. In one word, it is to affirm, that all things in nature have lost their natural tendencies and powers.—It is to deny facts, plain facts, of which every man alive is a judge.—It is grossly and stupidly to contradict the histories of all ages, and the testimony of enemies.

In the thirteenth discourse the doctor shews, that our Saviour's resurrection is a fact attested in such a manner, as to remove all reasonable doubts concerning its reality; and that no other manner of attestation would have made it more credible to the world in general. Had all the Jews been convinced and converted by our Saviour's resurrection, and espoused his cause, the whole series of his transactions, his death and resurrection, would have been imputed, he thinks, by the rest of the world, to one continued scheme of national craft; and Christianity would have been robbed of some of the clearest and noblest proofs of its divinity and truth, and such as have demonstrated it to be neither the effect of human force nor policy, but, as St. Paul justly observes, *the power of God, and the wisdom of God.*

In the two following sermons he represents the vanity and imperfection of all philosophy and wisdom barely human, and its utter insufficiency to our happiness; and then proceeds to consider the superior excellence and perfection of the Christian philosophy.

The last discourse consists of some observations on the descent of the Holy Ghost on the day of pentecost; to which the author has subjoined a dissertation on the miraculous endowment of the Apostles with the gift of tongues; in answer chiefly to some of the notions advanced by the bishop of Gloucester, in his treatise on the Doctrine of Grace.

From the following passage the reader may form an idea of his extraordinary zeal in defending the diction of the sacred writers.

‘I own, says he, that I deem the writings of the New Testament to be so far from abounding with every fault that can deform a language, that I am fully satisfied, and, I hope, clearly convinced, that they abound with every beauty, grace, and excellence that can adorn, endear and inspire the highest honour, esteem, and veneration for any language; I can scarce forbear from adding the popery of adoration.’

We cannot say much in praise of our author's reasoning on points of this nature. His greatest excellence consists in an amiable

amiable spirit of candor, benevolence, and piety, which breathes through all his discourses, and a certain energy with which he generally enforces the practical duties of religion.

He informs us that he is now in his eighty-second year, and that this is the last work which he ever purposes to publish.

V. Directions for Young Students in Divinity, with regard to those Attainments, which are necessary to qualify them for Holy Orders.

8vo. Pr. 1s. 6d. White.

THESE Directions, extracted chiefly from the writings of some of our best divines, are more particularly intended for the use of those who have not the advantage of an academical education, but are left to themselves, to form their morals, and conduct their studies, as they please. To such as these they will be extremely useful, and, provided they are strictly followed, will make them, when they apply for orders, candidates “that need not be ashamed.”

The qualifications necessary for every person who undertakes the pastoral care, are of two sorts; virtuous principles, and literary accomplishments. For his improvement in the first, the student is directed to have recourse to the writings of the heathen moralists; to Tully's Offices, and philosophical discourses; Hierocles's Comment on the golden verses of Pythagoras; Plutarch's and Seneca's Morals; the works of Epictetus and Marcus Antoninus; the satires of Horace, Juvenal, and Persius; and more particularly Xenophon's Memoirs of Socrates.

But as all the productions of heathen antiquity are in some degree defective, the intended divine is advised to apply himself at the same time, with still greater diligence, to the works of Christian writers; such as, the Great Importance of a Religious Life; Nelson's Practice of True Devotion; Scougal's Life of God in the Soul of Man; Taylor's Holy Living and Dying; the Whole Duty of Man; Kettlewell's Measures of Obedience; Scott's Christian Life; and above all, the Bible.

Our author then proceeds to direct the student in the attainment of theological learning. For this purpose he exhorts him, in the first place, to study the scriptures. Watts's Short View of the Scripture History may give him, he thinks, a general idea of the historical parts. Lowth's Directions for the Profitable Reading of the Holy Scriptures may farther prepare him for this important undertaking. Shuckford's and Prideaux's Connections will point out the order of time in which the books of the Old Testament were originally written; and, at the same time, lead him to a sufficient knowledge of the subjects of which they treat.

The commentators on the Bible which this author prefers, are Grotius, Le Clerc, Patrick and Lowth. With these he recommends Wells's Geography of the Old Testament.

To understand the New Testament, it is necessary, he thinks, to read it often in the original Greek, attending chiefly, for the first and second time, to the grammatical construction of the language; consulting, when any difficult word occurs, either Leusden's Compendium, or Pasor's Lexicon, and having recourse for the situation of places to Wells's Geography.

The author particularly recommends Bowyer's edition of the Greek Testament. Bowyer's indeed contains many excellent remarks, but it is by no means a complete edition. The type is far inferior to that of Wetsten's, of the same size, published at Amsterdam; and the maps, parallel passages, and various lections, make the latter in some respects more valuable. It is therefore to be wished, that some person of competent learning would furnish the public with an elegant edition, including what is useful in others, at a moderate price; and it might be finished with much greater facility, if that load of lumber, the accents, were omitted.

'An attentive reader, continues this writer, will easily perceive, that in each Gospel, transactions are connected, which happened in *distant* places, and therefore he will conclude that several things must have intervened which are not there recorded. Now, what one Evangelist has omitted, another has often supplied: and consequently if he reads the gospels over again, according to the natural order of time, he will not only find those vacant interstices [completely] filled up, but also the facts, which are repeatedly mentioned, placed in a fuller and clearer light. Macknight's Harmony is an excellent guide in this respect.

'Hence let him proceed to the Acts of the Apostles, which he should carefully study, not only as an important history, but as the grand key to St. Paul's epistles.'

In reading the Apostolical epistles, our author advises the student to take them in the order in which they were written, and, when he meets with any difficult passage, to consult some paraphrase, or book of annotations. The writers of this kind which he recommends, are, Grotius, Hammond, Whitby, Doddridge, Clarke, and Pyle.

But however useful these helps may be, yet the student, he thinks, should not hastily recur to them, till he has first tried what may be done by comparing one text with another, which he may easily do, by the help of a Bible with marginal references.

This

This method, we must allow, may be often attended with success; yet it is certainly more fallacious than many have been apt to imagine, for it seldom happens that two different sentences express the same idea; and therefore it would, in general, be absurd to search for the precise meaning of St. Peter, or St. James, in the epistles of St. Paul. Let the reader chiefly consider the drift of the writer's argument, and the context. We would indeed, above all things, advise him to trace every Greek word, the meaning of which is dubious, through all the sacred writers, and compare together the several passages, in which the same expression occurs. By this investigation he may generally discover the sense in which the sacred writers use every ambiguous term. For this purpose Du-Gard's Lexicon, which refers the reader to almost every word, as it stands, in the Greek Testament, is a most excellent work, and deserves a place in the study of every young divine.

When the student has acquired a general notion of the Christian religion, and especially of the nature and terms of our redemption (for the explication of which the author refers him to Wells's treatise of Divine Laws and Covenants) he is directed to take a more particular view of its various parts, and for that purpose to consult Gastrell's Christian Institutes, Pearson on the Creed, Barrow on the Creed, the Lord's Prayer, &c. Wake on the Church Catechism, Clarke on the Catechism, with his Essays on Baptism, &c. and Hammond's Practical Catechism.

On the thirty-nine articles our author recommends Burnet and Welchman; in defence of natural and revealed religion, Wilkins and Wollaston, Clarke on the Attributes, Grotius on the Truth of the Christian Religion, and Jenkins's Reasonableness of Christianity; in answer to the objections of atheists and deists, Stillingfleet's *Origines Sacrae*, the sermons preached at Boyle's Lectures, Leland's View of the Deistical Writers, and Gibson's Pastoral Letters; on the popish controversy, Burnet's Abridgment of the History of the Reformation, Trapp's discourses against popery, and Chillingworth; on questions with the dissenters, Hooker's Ecclesiastical Polity, and the London Cases, or the abridgment of them by Bennet.

To give his young divine a right notion of preaching, he recommends to his attentive perusal the sermons of Tillotson, Sharpe, Atterbury, Sherlock, and Secker. For farther instruction on this head, he refers him to a treatise entitled, *Christian Eloquence in Theory and Practice*, translated from the French, the archbishop of Cambray's Dialogues on Eloquence, and the ninth chapter of Burnet's Pastoral Care. Comber's Companion to the Temple, or the abridgment of that work, is proper, he thinks, to give him a due knowledge of the liturgy;

turgy; and a frequent perusal of the office of ordination, 'will beget in him such a serious turn and preparation of mind as will make his orders a blessing to himself, and himself a blessing to the church.'

This is the substance of these Directions. The books which are recommended are undoubtedly very useful; their merit is sufficiently known; and tho' the writings of Mr. Kettlewell, and some others, which are mentioned in this treatise, are not calculated for the entertainment of a lively genius, they contain many instructions and arguments, which deserve the attention of every one who undertakes the office of a preacher in the church of Christ. This learned author says nothing of the Hebrew language, tho' a competent knowledge of it is surely a qualification very proper for a christian divine.

VI. *A Lapse of Human Souls in a State of Pre-existence, the only Original Sin, and the Ground-work of the Gospel Dispensation.* By Capel Berrow, A. M. Rector of Rossington, Nottinghamshire. 2nd Edit. with additions and improvements. 8vo. Pr. 3s. Doddsley.

IN order to reconcile the reader to the first idea of this curious hypothesis, Mr. Berrow enumerates a variety of ancient and modern writers †, who have either occasionally mentioned, or professedly maintained a pre-existence of human souls. He then endeavours to shew, that this doctrine is deducible from several passages of scripture; from the unavoidable infelicities of mankind, in their present state; and the evil propensities of the human mind. Man, he observes, is born to trouble, and condemned to wretchedness, at his first entrance into life. But can a God of perfect rectitude and goodness treat a helpless creature with severity, the very moment he is brought into existence by his almighty fiat? Impossible!

It is universally acknowledged that human nature is depraved, and man is represented in scripture as *born in sin*, and (without redemption) *the child of wrath*. But this sin—what

* Dr. Owen, Rector of St. Olave, Hart street.

† We have been informed that the famous Dr. Burnet, master of the Charter-house, left a treatise in MSS. on a state of Pre-existence. If such a work is in being, and in any respect fit for publication, the possessor is earnestly desired not to suppress it; as any production of that excellent writer, which has not yet appeared, would be a valuable donation to the literary world.

in the name of reason can it be? And this mental depravity, where can we suppose it to have been contracted? In paradise by Adam? What! a race of beings corrupted without their consent! condemned for an action which they could neither commit nor prevent! and could nothing less than the blood of the Son of God atone for this *imputed* guilt! The very supposition is injurious to the moral attributes of the Deity; an impious outrage upon the human understanding.

To remove these perplexities Mr. Berrow supposes, that the souls of men existed in a former state, and associated with those apostate powers who rebelled against their Maker; that, in consequence of this defection, man is, by nature, a *child of wrath*, introduced into the world with a load of guilt upon his head, and the tokens of depravity in his intellectual frame. This, he thinks, is the only *original sin*.

Mankind, however, are not supposed to have been equally criminal with the authors of that atrocious rebellion. Among a number of rebels there will be always subordinate degrees of guilt; and the distinguishing eye of the Deity, when surveying the extensive overthrow, could not but separate, as objects of his future mercy, the less offenders from the greater. While the latter are reserved in everlasting chains under darkness, the former are graciously admitted into a state of probation. In compassion for creatures *beguiled* into disloyalty and disobedience by an artful and enterprising power, our Saviour comes from heaven, in order to expiate the guilt of their apostacy, to redeem them from the influence of sin, and the *dominion* of their first betrayer, and restore them to the favour and affection of their offended God.

This, if we mistake not, is a fair representation of the Berrowian hypothesis; which the reader may approve or condemn, as he pleases. We indeed are inclined to look upon this book as a theological romance: but different men, different minds. The author is of another opinion; and really believes, that this notion is the only medium thro' which the gospel dispensation can be viewed in a clear and satisfactory light. We do not condemn the speculations of ingenious men. The greatest writers are often paradoxical; and if Mr. Berrow, in the next edition, would bestow more pains upon his style, and print his book in a more elegant form, we would place it upon the same shelf with the Theories of Burnet and Whiston, and the Divine Legation of Moses.

VII. *Biographium Fœmineum. The Female Worthies: or, Memoirs of the most Illustrious Ladies, of all Ages and Nations, who have been eminently distinguished for their Magnanimity, Learning, Genius, Virtue, Piety, and other excellent Endowments, conspicuous in all the various Stations and Relations of Life, public and private. Containing (exclusive of Foreigners) the Lives of above Fourscore British Ladies, who have shone with a peculiar Lustre, and given the noblest Proofs of the most exalted Genius, and superior Worth. Collected from History, and the most approved Biographers, and brought down to the present Time. In II Vols. 12mo. Pr. 6s. Crowder.*

WE are not quite sure whether this author has not broke Priscian's head in the Latin title he has given his book; but we are certain that it contains many inaccuracies and anachronisms, especially in his account of the two queens of Navarre. We must, however, acknowledge his work to be entertaining; that his facts and characters in general are according to the best authorities his subjects produce; and that he is not only moderate, but sensible. We particularly recommend at this time, his history of the famous Antoinette Bourignon; but as that article is rather too long to be inserted here, we shall supply it with a lady of a similar cast in fanaticism, though of superior distinction.

Guyon (Johanna Mary Bouviers de la Mothe) a French lady, memorable for her writings and sufferings in the cause of Quietism; was descended of a noble family, and born April 13, at Montargis, in 1648: she was sent, when only seven years of age, to the convent of the Ursulines, where she was taken care of by one of her sisters by half blood. Even from her infancy she had given some extraordinary signs of illumination, and had made so great a progress in her spiritual course at eight years of age, as surprised the confessor of the queen-mother of England, widow of Charles I. who presented her to that princess, who would have retained her, had not her parents opposed it, and sent her back to the Ursulines. She would fain have taken the habit before she was of age to dispose of herself; but her parents having promised her to a gentleman in the country, obliged her to marry him. When she was twenty-eight years of age, she became a widow, being left with three small children, two sons and a daughter, of whom she was made guardian, and the education of them, and the management of her fortune, seemed to have become her only employment for the future. For a while she governed herself by these principles, and had put her domestic affairs into such order, as shewed an uncommon capacity; when of a sudden she was struck with an impulse to abandon

abandon every thing and follow her destiny, whatever it might be. Both before her marriage, and since her widowhood she had lived in the strictest observance of all the austerities of a religious devotee.

* In this disposition of mind she went first to Paris, where she became acquainted with M. d'Aranthon, bishop of Geneva, who persuaded her to go into his diocese, in order to perfect an establishment he had founded at Gex, for the reception of newly converted catholics. She accordingly went to Gex in 1681, and took only her daughter with her. Some time afterwards, her parents wrote to her, desiring her to resign the guardianship of her children to them, which was 40,000 livres a year, and give all her fortune to them; she readily complied with their request, reserving only a moderate pension for her own subsistence. Hereupon, the new community observing her humour, desired M. d'Aranthon, their bishop, to request her to bestow this remainder of her fortune upon their house, and thereby make herself superior of it. But this proposal she refused to comply with, as not approving their regulations; at which the bishop and his community took such offence, that he desired her to leave the house.

* She then retired to the Ursulines at Thonon, and thence went to Turin, and then to Grenoble, and at last to Verceil, by the invitation of that bishop, who had a great veneration for her piety. At length, after an absence of five years, growing into an ill state of health, she returned to Paris in 1686, to have the advice of the best physicians there. During her perambulations abroad, she composed the *Moyen court et tres facile de faire Oraison*; and another piece, entitled, *Le Cantique de Cantiques de Salamon interpreté, selon le Sens mystique*; which were printed at Lyons, with a licence of approbation; but as her irreproachable conduct and extraordinary virtues made many converts to the way of contemplation and prayer, which was called Quietism; the matter in a little time began to make a noise, and the more so, as letters were sent from the provinces where she had been, complaining of her spiritualism.

* Father de la Combe, a Barnabite, her confessor, was the first who suffered the persecution, and she herself was confined by an order from the king in the convent of des Filles la Visitation, in the street of St. Anthony, in January 1688. Here she was strictly examined for the space of eight months, by order of M. Harlai, archbishop of Paris; but this served only to illustrate her innocence and virtue: and madam Miranion, the superior of the convent, representing the injustice of her detention to madam Maintenon, that favourite pleaded her cause so effectually to the king, that she obtained an order for her discharge,

charge, and afterwards conceived a particular affection and esteem for her.

Not long after her deliverance, she became known to the abbé Fenelon, afterwards the celebrated archbishop of Cambray, to whom she was introduced by the duchess of Bethune, who had formerly lodged in her father's house at Montargis, and renewed her acquaintance on madam Guyon's coming to Paris. Besides these two, she had connections with the dukes de Chevreuse and Beuvilliers, and several other persons distinguished by their parts and merit. But these connections could not protect her from the bigotted zeal of the ecclesiasties, who made violent outcries of the church's danger from this sect.

In this exigence, she was persuaded to put her writings into the hands of the bishop of Meaux, and submit them to his judgment: who, after reading all her papers both printed and MSS. had a conference with her in person, and was so well satisfied, that he communicated with her. Mean while, the fury of the church-men increased daily, so that an order was procured for the re-examination of her two books already mentioned. M. Bossuet was at the head of this examination; to whom, at the request of madam Guyon, was joined the bishop of Chalons, afterwards cardinal de Noailles; and to these two were added, first, M. Transon, superior of the society of St. Sulpice; and, lastly, M. Fenelon. Madam Guyon, while her cause was under examination, retired to the convent of Meaux, at the desire of that bishop. At the end of six months, he had drawn up thirty articles, sufficient, as he thought, to set the sound maxims of spirituality and a mystic life out of danger; to which M. Fenelon added four more by way of qualification; the whole thirty-four were signed at Ifay near Paris, by all the examinants, March 10, 1695.

Madam Guyon also signed them at the instance of M. Bossuet, and likewise, at his request, signed a submission to the censure he had passed in April preceding, upon her printed tracts. In this submission were found these words. "I declare, nevertheless — without any prejudice to the present submission, that I never had any design to advance any thing contrary to the mind of the catholic apostolic Roman-church, to which I have always been, and shall always continue by the help of God, to be submissive even to the last breath of my life; which I do not say by way of excuse, but from a sense of my obligation to declare my sentiments in simplicity. I never held any of those errors which are mentioned in the pastoral letter of M. de Meaux; having always intended to write in a true catholic sense, and not then apprehending that any other sense could be put upon my words." To this the bishop subjoined an attestation, dated July

16, 1695, purporting, that in consequence of these submissions, and the good testimony that had been given of her, during her residence for six months in the convent of St. Mary de Meaux, he was satisfied with her conduct, and had continued her in the participation of the holy sacrament, in which he found her; declaring, moreover, that he had not found her anywise involved in the abominations of Molines, or others elsewhere condemned; and that he never intended to comprehend her in what he had said of these abominations in his ordinance of the 15th of April preceding. Thus cleared, she returned to Paris, not dreaming of any further prosecution; but she was soon convinced of her mistake.

The storm was not yet allayed, for she was involved in the persecution of the archbishop of Cambray, who, as well as herself, was accused of Quietism; and she was imprisoned before the expiration of the year 1695, in the castle of Vincennes; from thence she was removed to the convent of Thomas a Girard, and from thence was thrown into the Bastile, where she underwent many rigorous examinations, and continued in prison, as a criminal, till the meeting of the general assembly of the clergy of France in 1700; when nothing being made out against her, she was released. This was the last time of her public appearance, after which she went to the castle belonging to her children, and from thence retired to Blois, the next town to it.

From this time till her death, which was twelve years, she remained in perfect oblivion, and her uniform and retired life is an evident proof, that the noise she had made in the world, proceeded not from any vain-glorious ambition she had of making a figure in it. Her whole time was now employed in the consummation of her love for her God; of which she had not only a plenitude, but was perfectly inebriated therewith. Her tables, the walls of her chamber, every thing which fell into her hands, served her to write down the happy sallies of a fruitful genius, filled with its own object. The numerous verses which proceeded from the abundance of her heart were formed into a collection, which was printed after her death, in five volumes, under the title of *Cantiques Spirituels, ou d'Emblemes sur l'amour divin*. Her other writings consist of twenty volumes of the Old and New Testament with *Reflexions et Explications concernant la vie interieure*; *Discours Chretiennes*, in two volumes; letters to several persons in four volumes; her life, written by herself, in three volumes; a volume of visitations, drawn from the most venerable authors, which she made use of before her examiners, and two volumes of opuscles.

She died June 9, 1717, having survived the archbishop of Cambray

Cambray almost two years and a half, who preserved a singular veneration for her till the day of his death.

We are sorry to observe, that these volumes exhibit many striking proofs that foreigners have been more just than our own nation to feminine biography. The memories of many British ladies who did honour to literature have perished in oblivion, and the memoirs of those we have seen originally written in English, are, in general, lame, crude, and unsatisfactory.

VIII. *An Account of his Majesty's Escape from Worcester, dictated to Mr. Pepys, by the King himself.* 8vo. Pr. 2s. 6d. Sandby.

MR. Pepys was the favourite secretary of James II. when lord-high-admiral of England, and, while in parliament, underwent a prosecution, tho' we think unjustly, on suspicion of being a Roman catholic. He served as amanuensis to Charles II. in penning from his mouth this narrative, the very defects of which prove its authenticity. In reading it, we see that pleasurable prince, confined in the country by a rainy day, mustering up his faculties of memory, and getting rid of the importunity of his intimates, by giving them a written detail of his famous escape into France after the battle of Worcester. Too dissipated for reflection, too indolent for accuracy, the narrative is plain, simple, and incorrect; but we are inclined to believe it is the only genuine one ever published of his adventures in disguise. Many long circumstantial accounts of the same facts have appeared before; but coming from the votaries of the Stuart family, his hair-breadth escapes are multiplied, his sufferings exaggerated, the interpositions of Providence magnified, and an air of fanatical loyalty runs through the whole.

Simple, however, as this narrative is, some little strokes of the author's character are intermingled with it: 'After the battle (says he) we had such a number of beaten men with us, of the horse, that I strove, as soon as ever it was dark, to get from them; and though I could not get them to stand by me against the enemy, I could not get rid of them, now I had a mind to it.' Having with great difficulty separated himself from the main body, about sixty men of quality, gentlemen and officers, slipped along out of the high road with his majesty, whose next consideration was how to get rid of those sixty, some of whom were very earnest with him to go to Scotland, "which (says our royal author) I thought was absolutely impossible, knowing very well that the country would all rise upon us, and that men who had deserted me, while they were in good

good order, would never stand to me when they had been beaten." Charles, therefore, took a resolution, which he imparted to none but lord Wilmot, to disguise himself, and endeavour to get on foot to London. His other attendants, to their honour be it spoken, begged of him not to tell them what he intended to do, because they knew not what they might be forced to confess; and afterwards went to join the remains of their army, to the number of three thousand, who were marching under Lesley and other general officers to Scotland. His majesty then put himself into a most squalid disguise, and committed himself to the guidance of a country fellow, Richard Penderell, a Roman catholic, who had been recommended to him by Mr. Giffard, a gentleman of the same religion. Charles says, that he chose to trust Roman catholic; for this very natural reason, because he knew they had hiding holes for priests, which he thought he might make use of in case of need. After this, his majesty passed a whole day in a wood, without meat or drink, which appears to be the most insupportable distress he met with; and the only providential incident he records, is, that it rained all the time, 'which (he says) hindered them (his pursuers) as I believe, from coming into the wood to search for men that might be fled thither. And one thing is remarkable enough, that those with whom I have since spoken, of them that joined with the horse upon the heath, did say, that it rained little or nothing with them all the day, but only in the wood where I was, this contributing to my safety.'

His majesty afterwards attempted to pass over into Wales, but was very near being discovered, when he got to the house of Mr. Woolfe, another Roman catholic gentleman, from whence he returned to the house of one of Penderell's brothers, where he learned that lord Wilmot was at Mr. Whitgrave's, at Moseley, and that major Careless, a royalist, was in his (Penderell's) house. Careless advised his majesty to the expedient of getting up into the famous oak where they staid the whole day. This oak did not stand in the wood, but on a plain, from whence they saw soldiers searching the thickest of the wood for fugitive royalists. From thence Charles went to Mr. Whitgrave's, where he met with lord Wilmot, and father Huddleston. Wilmot was sent to colonel Lane's, where father Huddleston gave him some more decent cloaths. The rest of the narrative does not differ in essentials, tho' it may in several particulars, from other publications on the same subject, to which we must refer the reader.

Subjoined to this account are some letters from Charles II. to different persons, most of which have been published before.

and those that have not, are of no other importance than to shew us that Charles was an excellent dissembler with all sects, as appears by the following example.

To Mr. JAMES HAMILTON, Minister at Edinburgh.

St. Germain, Aug. 5, 1652.

Yours of the 26th of May was very welcome to me, and I give you hearty thanks for all your good counsel, which I hope God will enable me the better to follow through your prayers; and I conjure you, still to use the same old freedom with me, which I shall always love. Be so just to me as not to suffer any of those scandals which I hear are scattered abroad to my prejudice, by persons of different and contrary affections, to make any impression in you, or in those with whom you converse; but assure yourselves I am the same in heart and affections as I was when we parted, and that I do not omit any thing within my power, according to the discretion and understanding which God hath given me, that may contribute to the bringing us again together. This good bearer will inform you of the unpleasant and uneasy condition I am in: yet truly I am not more troubled at my own, than for what you and the rest of my friends undergo for my sake. God in his mercy, I hope, will shorten our sufferings, and, in the mean time, so instruct and dispose our minds and affections to a chearful and humble submission to his will and pleasure, that we shall be all the better christians, and the wiser men for our present afflictions, which is the most earnest prayer of

Your constant true friend,

CHARLES R.

To conclude, though this publication cannot strictly be stiled an original, yet it throws lights upon the history of Charles's exile, as well as his personal character, and is interspersed with several anecdotes not unworthy of the curious reader's perusal.

IX. *Elementary Principles of the Belles Lettres*, by M. Formey, M. D. S. E. *With Reflections on public Exhibitions.* Translated from the French, by the late Mr. Sloper Foreman, 12mo. Price 3s. Newbery.

WE can discover nothing new in these *Elementary Principles* of M. Formey, which consist of hackneyed reflections, observations, characters, and remarks, from French critics; a set of men who never dare to think for themselves, or to shake off the

trammels of antiquity. To do them justice, however, we are obliged to own, that they reason fairly and accurately, so far as they are assisted by the lights of antiquity. Their deductions are clear, their conclusions and their execution, allowing for their mediocrity of genius, unexceptionable. At the same time, they confine all excellence in writing to Greece, Rome, and France, excepting those authors who copy after their models; and when a true academician has the courage to suspect that he may be in the wrong, he comforts himself with the good divine, *Erravi cum patribus.*

We scarcely know an author who possesses these characters in greater perfection than Mr. Formey; nor is there, perhaps, in the wide empire of learning, a province attainable with less difficulty, or fewer talents, than poetical criticism, as exercised by the French and their partizans, in every country (not excepting our own) because none has narrower limits. Their principles are caught from Aristotle, and a few of the ancients who have copied him. Bouhours, Boileau, Bossu, Brumoy, and a thousand more fill up the rest, each in his own manner, but all in the same taste. Incapable of vigour they boast of decency. They cover coldness with the pretence of chastity; and, unable to keep sight of genius, they recommend poetry. How well qualified Mr. Formey is to tread this walk of criticism, will appear to our readers from the following strictures.

Milton, whom the English now esteem as a divine poet, was secretary to Oliver Cromwell, and made his pen subservient to the justifying the death of Charles I. Being included in the amnesty granted by Charles II. he began his epic poem at the age of fifty-two, and lost his sight when he had scarce set about it. He spent nine years in composing his *Paradise Lost*, with great difficulty found a bookseller that would venture upon it, and died without being sensible of the reputation this work would one day procure him.

Some learned Englishmen, and particularly the celebrated Addison, having relished this poem, pretended that it was equal to those of Virgil and Homer: they wrote to prove this assertion, the English persuaded themselves it was so, and Milton's reputation was fixed. Mr. Dupré de Saint Maur gave a very fine translation of it, which made it known in France.

It is astonishing to find in a subject, so seemingly barren as that of *Paradise Lost*, so great a fertility of imagination. We admire the majestic strokes with which Milton dares to describe God; and the brilliant character he draws of the Devil. We read with pleasure, the description of the garden of Eden, and the innocent amours of Adam and Eve. But, in extolling divers sublime flights, judicious critics agree in

opinion, that several are over-strained, and rendered puerile only by the author's labouring to make them great.'

This censure contains nothing but what has been often repeated by French and frenchified English critics: we have introduced it here for the sake of an observation, which, however singular, is founded on experience, viz. that Frenchmen who read our great poets, even in their own insipid translations, are able to form a better judgment of them than such of their countrymen as attain (what they call) a competent knowledge of the English language. Even Englishmen who are not complete masters of Milton's diction are insensible of his sublimity, and mistake it (as the French do) for bombast. This was the reason why the public of England was so long unacquainted with Milton, and why the admiration of his *Paradise lost* was confined only to a chosen few. Fortunately for his memory, those few possessed not only capacity to discern his beauties, but were in stations that recommended them to their countrymen. When it was known that Dorset, Somers, Sunderland, Godolphin, Addison, Oxford, Bolingbroke, and hundreds of other ministers, who agreed in nothing else, concurred in paying a just tribute to Milton's genius, the public then began to read and to feel him. It must not, however, be forgotten that their example was powerfully seconded by a set of incomparable writers, who appeared at the same time. We have been the more diffuse upon this subject, as our observations are applicable to other foreign criticisms on English writers, as well as Milton.

Mr. Formey tells us, that Milton, after spending nine years in composing his *Paradise Lost*, with great difficulty found a bookseller who would venture upon it. Mr. Addison, who was happy in illustrating the beauties, and candid in remarking the blemishes of this great poet, was not one of those judicious critics who thought several of his sublime flights are over-strained; for Milton's sublimity and puerility are never blended together in his criticism. It seems, however, not to have occurred to Mr. Addison, that, such was the vitiated taste of the times when Milton wrote, perhaps no bookseller would have printed his poem without those puerilities which disgrace it. A great architect of our own country was seen to depart from the presence of a mighty monarch, who gave him his option of either losing his place, or executing a building in a vile Dutch taste, which is still to be seen at Hampton-court.

Mr. Formey does injustice both to Milton and Addison, in saying, that the latter pretended the former's poem was equal to those of Virgil and Homer; for that critic not only pre-

tends,

tends, but we think proves, Milton to be, in many passages, superior to both.

After the divine John Milton enters the lively M. Voltaire.

‘Europe, for a long time, thought the French incapable of the epopea; this judgment being formed from the poems of Chapelain, Le Moine, Desmarets, Cassaign, and Scuderi. M. de Voltaire has had the glory of giving his country a poem equal to the finest of any age and nation.

‘The *Henriad* appeared for the first time in 1723, under the title of *The League*. The London quarto edition in 1726, altered the title to that which it has ever since retained in a multitude of subsequent editions. The *Henriad* has also been translated into divers languages; and as it has been generally approved in a century which may be called the age of taste, it will probably be relished in future ages.

‘The *Henriad* may be put in the scale with the *Aeneid*. We need but compare the plan, the manners, the marvellous of these two poems, the similitude of personages, the corresponding episodes, and the taste of both poets in the choice of these episodes; the art with which they have combined the facts; their comparisons, their descriptions, and their taste in general.

‘The subject of the *Henriad* is very well chosen; it is peculiarly interesting to the French, on account of its hero, who is the greatest monarch they ever had, and by the extraordinary events it recites. The plan is very artfully laid, and the beauties of description are incomparable.’

We imagine this passage will give an English reader a sufficient idea of Mr. Formey's critical abilities in epic poetry; for we have heard even foreigners of taste and sensibility, give up the *Henriad* as to every requisite of composition which ought to enter into an epic poem.

The drama falls next under our author's cognizance, and after all the extravagance of the French in praise of their own theatre, he proceeds to that of England.

‘The English, as well as the Spaniards, had already a stage, whilst the French used nothing but trestles. Lopez de Vega was worth many dramatic poets to Spain, as he composed no less than two thousand pieces.

‘Shakespeare flourished about the same time in England. He created the English stage; his genius was surprizingly vigorous and fertile, natural and sublime; without the least spark of good taste, and without any knowledge of rules. The merit of this author has been of great prejudice to the English theatre, by bringing into repute and perpetuating his defects.

‘Mr. Addison is the first Englishman that composed a rational tragedy; which is his *Cato*. It is also written, from the

beginning to the end, with that masculine and energetic elegance, which Corneille had given a model of in France; yet all the beauties to be met with therein, cannot make it a fine tragedy, because most of the rules of this kind of drama, are not observed in it. In most other English tragedies, the heroes are bombastic, and the heroines extravagant. The stile of their comedies is more natural; but this nature often appears to be that of a debauchée, rather than of a well-bred modest man.

‘Of all the English writers, Congreve has carried the glory of comedy highest. He wrote but few pieces, but they are all excellent in their kind. The rules of the theatre are rigorously observed in them. They abound with characters exquisitely shaded and heightened, and every where they speak like civilized, well-bred people. Congreve’s pieces are the most witty and the most regular; those of Vanbrugh are the gayest, and those of Wycherley the most nervous.’

We shall not repeat what we have said of Milton by applying it to Shakespeare, but we cannot help wishing that he had left us more of his defects, provided he had transmitted us more of his beauties in proportion. It may likewise be proper to observe, that Shakespeare was not the standard and original of bad taste, for he was cotemporary with Massinger, Johnson, Beaumont, Fletcher, and many other poets, who are equally defective with him in what our critic censures; but we have in some former numbers sufficiently vindicated this immortal genius*. As to Mr. Formey’s criticisms upon the English poets, we impute them to his ignorance of our theatre. What! did Addison violate most of the dramatic rules in his *Cato*? Is no quarter to be given Rowe, to save him from being stabbed, with the other victims of bombast and extravagance, on the altar of false French criticism! What has our moral Thomson done, that he should fall unnoticed in the croud! Could not the Siege of Damascus have saved poor Hughes from the undistinguished carnage!

We congratulate our countrymen, that many of their performances in the Belles-Lettres have escaped Mr. Formey’s notice, and consequently, both his censure or his praise. An unprecedented accusation is brought against Richardson, the author of *Pamela*; Bacon and Swift are but just mentioned; and John Locke and David Hume are coupled together as authors of master-pieces that will be handed down to posterity. He speaks of Dennis the critic being the only champion for our stage

* See Critical Review for December 1765, and for January and February 1766.

against Collier. We believe he means Congreve, who took up the pen, but with no great success, against that zealot, to defend the morality of the English drama.

Upon the whole, excepting those passages we have pointed out, and the confined ideas of the author in some parts of his work, we allow his performance in general, to be both entertaining and instructive; and think it may prove useful, particularly in that rank of life which will not admit of a man's pursuing learning farther than to acquit himself tolerably well in conversation.

X. *A concise History of Philosophy and Philosophers.* By M. Formey, M. D. S. E. 12mo. Pr. 3s. Newbery.

THough we can by no means approve of M. Formey's critical talents, yet we think the work before us is an elegant and instructive performance. The method is admirable, and the author does not scruple to own his obligations to the illustrious Mr. Brucker, whose Critical History of Philosophy from its original to the present time, in five large volumes quarto, in Latin, appears to be one of those works which will do most honour to this age, and from which posterity will derive the most real advantages. We could have wished that M. Formey had placed less dependance upon second-hand reading. Had he consulted Cicero's admirable treatise *De Finibus Bonorum atque Malorum*, his account of the Stoics, Epicureans, and other antient sects of philosophers, would have been far more just and satisfactory than what we meet with in the work before us. His account of Bacon lord Verulam and other modern philosophers is entertaining, but incorrect. The following quotation may be new perhaps to some of our readers, and we think it possible to discover in it the source of that fanaticism which has thriven so greatly in England, to the disgrace of sound philosophy and true religion.

Of the THEOSOPHIC SECT.

Theophrastus Paracelsus, originally of Switzerland, was the author of this. After having travelled into Asia, Africa, and America, and having been initiated into the mysteries of chymistry, he filled the professor's chair at Basle; but he soon left this employment, and boasting the knowledge of many great secrets, he went from place to place, offering his assistance to such as were willing to trust to his medicines, which principally consisted of opium and mercury, both of which were at that time little used by the rest of the faculty. He was,

without question, a man of uncommon abilities, and great experience, and therefore acquired great reputation; but it was tarnished by many levities, and even great vices. He made many discoveries in chymistry, some of which he communicated to his disciples; but his vanity was insupportable, and his impostures many, both upon the world and even upon himself. His scholars Dornæus, Toxites, Crolius, &c. were little better in these respects than their master; and their writings are very disagreeable, both for their obscurity, and other defects of style.

Paracelsus, in explaining his Theosophic system, pretends, that God taught man philosophy by an internal light, which was also impressed upon all sublunary beings. He was of opinion that every element had its peculiar inhabitants; that there were three principles of things, salt, sulphur, and what he called the alkahest.

Robert Fludd, doctor of physic in London, was a man of a very singular turn of thought. He pretended to know all the mysteries of the cabala, of magic, and all that it was possible for man to discover in the secret sciences. He grounded his knowledge on two principles; the Septentrional, from whence proceeds condensation; and the Austral, from whence comes rarefaction. He supposed that there were an infinity of intelligences placed above us, to guide or pervert our actions.

Jacob Boehm, otherwise called the philosopher of Germany, was bred a shoemaker at Goerlitz. He had frequent fits of enthusiasm, which, by their ecstasies, lifted him into the Theosophic system. As for his writings they indicate a disturbed mind; nothing can be more enthusiastic. All knowledge he supposes comes from immediate inspiration; notwithstanding, there is great force of imagination in all his productions. God, according to him, is the essence of essences, and all things are of his creating. This creation however is eternal, proceeding from God by emanation. Many works are attributed to Boehm which are written by others. He died in the year 1624.

John Baptist Van Helmont, a native of Brussels, was a celebrated physician, and an excellent chymist. He chiefly built his philosophy upon the agency of fire; by means of which, it is said, he effected admirable things. He was, without doubt, a man of great abilities, and of vast erudition, particularly in chymistry. But the desire of striking out something new made him deviate into many strange absurdities; among the number of which, perhaps, his system, which attempted to unite philosophy, theosophy, and medicine, may be reckoned. He was an implacable enemy of the philosophy of Aristotle,

Aristotle, and built his own upon one first principle, which he imagined to constitute the essence of all things, and to which he gave the name of *Archeus*. This he considered as the original of all things, to which he supposed two other principles subordinate, the *vital air*, and the *seminal image*. He died in the year 1644.

Peter Poiret, of Metz, was at first in holy orders, but he soon was disgusted with a monastic life, and retired to Rheimberg, where he became a disciple of Des Cartes, and afterwards attached himself strictly to the enthusiasms of the celebrated Mademoiselle Bourignon. His works are chiefly written in defence of mystical theology, and he deduces true wisdom from internal inspiration.

To this sect we may also join the famous fraternity of Rosicrucius, which in the seventeenth century was considered as a very considerable body; but which, in reality, never had any existence except in the heated imagination of some men of letters, and was at best but a fiction, invented by some men of repute, who, willing to ridicule the enthusiasm of the times, thus exaggerated their absurdities. It was pretended this fraternity were in possession of extraordinary secrets in chymistry and medicine.

Mr. Formey divides his history of philosophy into three great periods: 1. From the creation of the world to the foundation of Rome. 2. From the foundation of Rome to the revival of learning, after the taking of Constantinople. 3. From the revival of learning to the present time.

Upon the whole, it must be acknowledged that men of much greater parts than Mr. Formey possesses, have been authors of far less useful and pleasing books than this *Concise History of Philosophy and Philosophers*.

XI. Crito, or Essays on various Subjects. Vol. I. 12mo. Pr. 3s.
Doddsley.

IF we mistake not, we have reviewed some works of this author with less approbation than we do the present, which, though unequal, and in some places fantastical, contains many proofs of a good heart and sound judgment. His first essay exhibits no striking proofs of his abilities as a politician; but we think his notions of population, especially with regard to the marriage act, are extremely just, and worthy the pen of Locke. To give our readers some idea of his judgment and public spirit, we shall lay before him in the author's own words, the expedients

he proposes towards alleviating the cruel burthen under which this country now stoops.

1. That every person of property contribute a certain sum toward the extinction of the debt, and that honours, privileges, and other invitations, be given to encourage contributions. 2. That a sum be raised, as a capital, to be put to compound interest, in order to its increasing, as a security for part of the public debt. 3. That stock-holders be requested, and advantages proposed, to engage them to accept of life annuities in part of their debt, by which such part would be extinguished with their lives. 4. That our commerce be, if possible, extended to new marts, whereby the sinking fund would be benefited. 5. That monopolies in trade be looked into, and, if found prejudicial to general commerce, abolished. 6. That smuggling be effectually discouraged, and duties on certain articles lessened, where likely to be of advantage to the sinking fund. 7. That lands in America be made a partial security to the public creditors. 8. That our colonies be peopled, improved, and encouraged, and industrious foreigners invited to come and settle in Britain and the plantations. 9. That matrimony be encouraged, and the marriage-act abolished. 10. That public prostitution be discouraged, and prostitutes set to work. 11. That fewer criminals be punished with death. 12. That an industrious disposition be encouraged in the people. 13. That all prisoners be employed. 14. That inoculation be encouraged and properly regulated. 15. That some money be yearly laid out, either for the maintenance of the children of the poor, or for enabling them to marry. 16. That the taxes be put under such regulations, if possible, that they may tend less to the enhancing of the prices of manufactures. 17. That, for the benefit of the sinking fund, some additional taxes may be laid, as on voluntary celibacy, on wheel-carriages, saddle-horses, dogs, public diversions, the richer clergy, lawyers, placemen, pensioners, and all other nuisances. 18. That the land-tax be equalled.

The second essay treats "of the difficulty and importance of education. What would enable a person effectually to discharge that function. Remarks on some of M. Rousseau's peculiarities, shewing the greatest part of his purposes to be either improbable, ineffectual, or impracticable; and that it is not so much the modern plan of education, that wants amendment, as the conduct of parents, and the morals of the people."

In this essay we imagine we can discern something characteristic of the author's profession; tho', excepting the war he wages

wages with the reveries of Rousseau, we can discover nothing new that he has said on his subject.

His third essay contains "opinions of some eminent antients and moderns on the difficulty of the apparent temporary evil and disorder in the natural and moral world; the reality of which is denied by some, and acknowledged by others. A solution of this difficulty, deducible from the concessions of some antients and moderns, though not generally attended to by themselves. Attempts toward an intelligent account, drawn from the same premises, of a religion believed by some among us."

Whatever opinion the author may entertain of this essay, we cannot help thinking that he has left his subject as he found it. We think no authority ought to be admitted by a writer on speculative or philosophical subjects. Antient absurdities are equally as ridiculous as modern, and this author's theory of the satisfaction of Christ, however bold it may be, is, we think, under pretext of its being rational and philosophical, extravagant and impious; for which reason we will detain our readers no longer in reviewing it.

XII. *The Annual Register, or a View of the History, Politicks, and Literature, for the Year 1765.* 8vo. Pr. 5s. Doddsley.

AS it cannot be supposed, from the accounts we have already given of this work, that we are prepossessed against it, we are the more free to declare, that we think the favourable reception it has met with from the public, seems to have relaxed the zeal of the authors to deserve its encouragement.

Among the events (say they) which serve to distinguish the period now under our consideration, the principal, no doubt, would have been the death of the emperor of Germany, had not the troubles usual on such occasions been happily prevented by the previous election of a king of the Romans. Accordingly, the present emperor Joseph II. who the year before had been chosen to that dignity, ascended the imperial throne on his father's death, Aug. 18th with as little noise and bustle, as if he had been 1765, born to it. Nor does the progress of his reign promise to be less peaceable, than its beginning. The late emperor never appeared to take any share in the troubles of Germany, but such as his gratitude to his consort and her family for his elevation to the imperial dignity, his dependence upon her for the support

support of that dignity, and a very natural regard for his children, seemed to dictate; and which, in any other prince in the same circumstances, might reasonably be expected to have operated in the same manner. And the present emperor, heir to no part of his father's patrimonial dominions, small and insignificant as they were in the political world, must be satisfied to tread in his steps, or at least intirely to conform to the views and intentions of his mother the empress dowager, in whom, as queen of Hungary and Bohemia, and sovereign of Austria and the Netherlands, all the power of the house of Austria, notwithstanding the admission of her son to the coregency of them, substantially resides; and who is now, in all appearance, more intent upon settling her numerous issue and improving her territories, than upon adding to them, or even upon recovering those which she has lost.

There have, indeed, been, since the publication of our last volume, several intermarriages, by which the heretofore so sanguinely rival houses of Austria and Bourbon have been drawn nearer to each other, than even by their late political alliances. A little before the late emperor's death, a marriage was concluded between his second son, and an infanta of Spain, on occasion of which he parted with his Tuscan dominions. But it is not probable, that these alliances can affect the tranquillity of Europe, 'till most of the princes who have made these contracts for their children are removed from the reins of government; events, considering their ages, of no very near prospect. In time, no doubt, these marriages and cessions will give rise to troubles, filial love and respect giving way to the more powerful passions of ambition and avarice; and mankind may again smart for the honour, which some sovereigns do their subjects, of making them over to each other, without their concurrence, like beasts of the field. The successor to the Austrian dominions, in right of the present empress dowager, may look upon himself as equally intitled to those of Tuscany in right of the late emperor, especially as it does not appear, that, as legal heir, he has received any equivalent for them; whilst a king of Spain may think it his duty to protect a sister, a cousin, or their issue, in the enjoyment of dominions purchased, perhaps, for them by no inconsiderable portion. And, after all, it must be owned, that this is but a small part of that trouble and confusion, which must probably attend these ineluctable events, considering the complicated claims of Spain and Parma to the throne of the two Sicilies, and that of a Don Lewis to Parma itself.

Not to mention the inaccuracy and affectation of style in this quotation, we can by no means perceive its tendency. That there are no bounds to ambition, we have many proofs in history: this discovery, however, is far from being new; and experience has established no proof more strongly, than that when moderation, and a regard for justice, do not govern princes, all ties of blood, treaties, conventions, and family compacts, are no better than so many ropes of sand. We agree with the authors, that it is become too general a practice for some princes to make their subjects over to each other without their concurrence, like beasts of the field. We cannot however think, that such exchanges are of very great prejudice to their subjects. Perhaps, upon enquiry, the reverse may be the truth. The late emperor disposed of his duchy of Lorrain against the consent of his subjects, and as if they had been *adscriptitiæ glebæ*, in a state of villainage. The French king consigned it over to king Stanislaus, and very possibly the same duchy may become an appenage to some future prince of the French blood. There is scarcely a page in history where arrangements of that kind, which give our authors such melancholy forebodings, do not take place.

XIII. *Mona Antiqua Restaurata. An archaeological Discourse on the Antiquities, natural and historical, of the Isle of Anglesey, the ancient Seat of the British Druids. In two Essays. With an Appendix, containing a comparative Table of Primitive Words, and the Derivatives of them in several of the Tongues of Europe; with Remarks upon them. Together with some Letters, and three Catalogues, by Henry Rowlands, Vicar of Llanidan, in the Isle of Anglesey. The second Edition, corrected and improved. 4to. Pr. 18s. Knox.*

WE have two reasons for recommending this work in the warmest manner to the public; the first is, because it is a book of great intrinsic worth; and the other, because we hope the public spirit of the editor will not be discouraged. We need not, we believe, inform our readers that the *Mona Antiqua*, before the present edition appeared, never was printed in Great-Britain, tho' it contains the best evidences now extant of our druidical and other antiquities. Our sister Ireland enjoys the honour of having preserved them from oblivion, and the editor of the volume before us has the merit of publishing it with improvements suitable to the great erudition of the author.

We

We should not at all be surprized if an ingenious Laplander, who had investigated the ancient language, religion, and curiosities of his country in a manner never performed before, should be obliged to send his work to be printed at Copenhagen; but what shall we say of the people of England, who, forty-three years ago, entertained such a total and shameful disregard for their native antiquities, that neither this learned author nor his friends had credit enough to put the work to the press in this kingdom; so that they were obliged to send it to Dublin, where it appeared with all the disadvantages which attend neglect, ignorance, and inaccuracy. The map prefixed to that edition might with equal propriety have been termed the map of Lilliput as of Anglesey; but the present appears to be delineated from careful observations; and indeed all the defects of the former seem to be remedied in this edition.

Mr. Rowlands's deep researches into antiquity, it is probable, did not permit him to pay sufficient attention to the modern improvements of language, which his editor, Dr. Owen, has every where corrected, where it could be done without injuring the sense of the author. The mistakes that had been committed with regard to facts and inscriptions, are here rectified, and explanatory notes added. The catalogue of members of parliament sent from that island, is continued to the present time; and the advertisement prefixed to this edition, informs us that "for most of these improvements the public is indebted to the late ingenious Mr. Lewis Morris."

We shall conclude this article with laying before our readers the following advertisement, which accompanied the proposals for printing this edition, which we entirely approve of; nor can we see with what propriety the editor omitted it.

The *Mona Antiqua*, or the Isle of Anglesey, is celebrated by Tacitus himself, who is, perhaps, the most respectable historian of antiquity, as being the residence of the Druids, who were the priests, and, at one time, the legislators, not only of this country, but of France and Germany, indeed of all Europe, and great part of Asia. The Romans, wherever they conquered, were enemies to all antient constitutions, but they were unable to abolish the druidical monuments which are to this day to be found in this island.

Mr. Rowlands, the author of this work, was assisted by Mr. Lhwyd and other great masters of the Celtic learning who lived about half a century ago, and who, from very plain deductions, similarities, and relations of names and things, laid a foundation for most important enquiries into the etymology and original of the languages that now pass under the names

of

of Greek and Latin, and we may even venture to say Hebrew. Perhaps, upon an investigation into the remains we have of the Phœnician language, it may appear to be no other than a dialect of the Celtic. The work before us produces great and irrefragable authorities for this opinion, and it is to be lamented that the learned world did not properly support Rowlands, Llhywd, and many other writers who applied themselves to this study. Somner, Spelman, Hickes, and Wanley, were professed champions for the originality of the Saxon language: and they had great patrons among our leading nobility and men of learning, who did not sufficiently consider the radical properties of words. This work, besides the general principles of Archaeology, establishes a rational scheme of enquiry, which, upon analogical reasoning, may be found applicable to many other places of greater importance than Anglesey. We have here, besides names and words, a most accurate account of names and laws, constitutions and customs; coins and medals; erections, monuments, and ruins; edifices and inscriptions; with many various observations and reflections, which throw a most amazing lustre upon what has been hitherto deemed the darkness of antiquity.

It may be proper to inform the reader, that Rowlands, Llhywd, and other champions for the authority of the Celtic language and antiquities, were so absorbed in their researches into abstruse studies, that they had no means of recommending either themselves or their works to the patronage of the great. Llhywd, who, in the work before us, is the principal assistant of Rowlands the author, and who indisputably was the best Celtic or Gwidilian antiquary that this island, or perhaps Europe, ever produced, ruined himself by printing his books, which were expensive and voluminous. The work now offered to the public was published by a man of the same cast, and we congratulate men of literature upon the merit of suffering no copy of it to remain in the hands of booksellers; so that it is at present almost as valuable as a manuscript.

In all literary disquisitions the credit of this work has always remained unimpeached; because when the author goes upon facts, they are such as cannot be disproved; nor indeed does he presume to make such arbitrary wild deductions from his facts as are too common with antiquaries even of good note. What he advances commonly speaks for itself; and his reasoning, if sometimes not quite conclusive, must always be pleasing to one who has no object of enquiry but truth.

MONTHLY CATALOGUE.

14. *A View of Popery; or, Observations on the Twelve Articles of the Council of Trent: Presented to the Consideration of ingenuous Romanists. By Sir John Thorold, Bart. 8vo. Pr. 5s. Rivington.*

THE council of Trent was begun by pope Paul III. December 15, 1545, who dying in 1549, it was continued under Julius III. 1551; he also dying in 1555, it was resumed by Pius IV. and ended by him December 4, 1563, having continued, with some intermissions, eighteen years.

The court of Rome was under great apprehensions for the issue of this council. The papal authority, it was feared, would be called in question; and no means, which human policy could suggest, were neglected for its preservation. For this purpose, several bishops, the pope's creatures, were sent to, and maintained at Trent, at the pope's expence. The aid of the Holy Ghost was to be invoked; but a majority of voices was in all events to be secured. The frequent dispatches between Trent and Rome, with fresh intelligence and advice, was matter of public jest.

The articles framed and assented to by this council contain the quintessence of Popery, with regard to traditions, the authority of the church, the seven sacraments, original sin and justification, transubstantiation, communion in one kind, purgatory, the worship of saints, the veneration of reliques and images, indulgencies, the pope's supremacy, and the authority of canons and councils.

Soon after the aforesaid council, these articles were collected together by pope Pius IV. and thrown into the form of a creed. In this form they are cited, examined, and confuted by the author of the work now before us, in which we meet with many sensible observations. But as these points have been discussed at large by a multitude of writers, we shall not extend our account of this performance by any quotation. In justice, however, to the author we must observe, that as nothing is more common here in England than for Papists to deny, at least to distinguish away, and to palliate and disguise the principles and practices which have been charged and proved upon them a thousand times, he has very judiciously appealed to authentic memorials, and exhibited a view of Popery in its *genuine deformity*.

15. *Papists*

15. *Papists and Pharisees compared: or, Papists the Corrupters of Christianity. In a Discourse on Matthew xv. &c. By John Burton, D. D. Vice-Provost of Eton. 8vo. 1s. Rivington.*

As the author of the Life of Cardinal Pole has taken some pains to dress out his scheme of Popery in the fairest colours, with all the wanton fancy of a painter; and recommended it by the incommunicable high character of catholicism, primitive antiquity, apostolical tradition, and every circumstance which may give it an air of dignity and veneration; this able and ingenious writer, in order to remove the disguise of false appearances, takes occasion, by way of contrast, to consider this admired system in a very different point of view, and to set forth a different representation of Popery, shewing the Romanists to themselves in a true light, shewing that their boasted antiquity is really no other than a pious fraud, and an innovation on the original Christian plan; that their apostolical traditions are no other than the inventions of fallible, fallacious men, which have made God's commandments of none effect. In short, he considers Popery, as such, in no other view, than as the corruptions of Christianity digested into an artificial system: corruptions similar in kind and degree to those which our Saviour condemned in the Scribes and Pharisees. Accordingly he has drawn out a parallel, and considered the character of these Scribes and Pharisees, Christian and Jewish, in a comparative view. He has pointed out their agreement in principles and practices, their agreement in the sinister motives of proceedings, and wicked manner of conducting them; and the like mischievous effects from thence redounding to the common cause of true religion and virtue: and in consequence, by parity of reason, he considers them both as involved in one common censure.

This judicious writer does not enter into doubtful disputations about abstruse, controverted points of doctrine, which sophistry and scholastic subtilty may perplex and elude, but into the history of facts which speak for themselves.

In this view the Romanists may probably consider many things without prejudice; and by observing the deformity of those characters which the author has exhibited, may be struck with the similitude of features reflected by the upbraiding mirror.

Stupid and malevolent comparisons are odious. But this, we will venture to affirm, is neither stupid nor malevolent. It is acute, and yet fair; striking, and yet candid: in a word, it is drawn by a very masterly hand.

16. *Two Charges delivered to the Clergy of the Diocese of Worcester, in the Years 1763 and 1766; being designed as Preservatives against the sophistical Arts of the Papists, and the Delusions of the Methodists.* By John Tottie, D. D. Archdeacon of Worcester, and Chaplain in Ordinary to his Majesty. Published at the Request of the Clergy. 8vo. Pr. 1s. 6d. Fletcher.

In the first of these Charges Dr. Tottie has pointed out some of those sophistical arts by which the interests of the Romish church are known to be promoted and enlarged.

The Papists, he says, when it is expedient, can change the nature of the dispute, and shift it from one basis to another; they can peremptorily deny charges supported by authorities which they themselves are supposed to admit; they can give up points and explanations of doctrines, whilst they secretly retain them in their full extent; and they can artfully draw from the supposed tenets and practices of our church a justification of their own.

Our ingenious author has produced several instances of this Jesuitical craft, which well deserve the attentive consideration of those who are appointed the guardians and defenders of the Protestant church.

In the second charge he considers the delusions of the Methodists; and particularly shews, that their teachers, of the ministerial order, are guilty of a notorious violation of their original engagements, and the peace and order of the church. They pretend, he says, to preach the doctrine of the Gospel in greater truth and purity than they are generally taught by the regular appointed ministers of the church. But this, he thinks, is a groundless pretence; and he particularly considers the doctrines of the clergy with regard to faith and grace.

What notions the clergy in general may entertain concerning faith and grace, the 'meritorious sacrifice,' and the 'imputed righteousness,' of Christ, we cannot pretend to determine. But some of the Methodists, we apprehend, will not be displeased with our author's explanation of these points.

17. *The Protestant; or, the Doctrine of Universal Liberty asserted, in Opposition to Dr. Lowth's Representation of it, in his late celebrated Letter: With a few Words on some recent Publications.* 8vo. Pr. 1s. 6d. Flexney.

The charge which this writer has brought against Dr. Lowth is founded on the following passage: 'It is agreed among the most strenuous advocates of religious liberty, that toleration has

has its proper bounds; and that there are opinions, as well as practices, which in a well regulated free state ought not to be tolerated. The professor on this occasion has produced the sentiments of Locke, Ellys, and Fabricius. But this author thinks that Locke is pressed into an unnatural service; that liberty can have no existence on the principles of Ellys and Fabricius; and that the least invasion of private judgment and practice in affairs of religion, or the least deprivation of civil privileges, on account of religious opinions, is an insult on the rational and moral dignity of human beings; a gross violation of the original and most apparent laws of God and nature. 'The principles, duties, and prospects of religion are matters, he says, of another world, not derived from human authority, not to be moulded and transmuted according to the variable humours of men in power, nor amenable at the bar of human jurisdiction.——'

'The phrases of errors in religion, tending to disturb the state, and which are hurtful to it, the *eversores religionis omnis*, the *errores pestilentes*, the *seditiosa dogmata*, &c. are all big words without meaning, or of evil and malevolent import.——'

'I scruple not to say, that wherever the civil magistrate is licensed even to punish *idolatry*, it proceeds on false principles of government, and will be the death of public virtue and peace; for the weak and wicked in power (and God knows, in the present corrupt state of human affairs, this is not a rare circumstance) will soon learn to class under that distinction of guilt, every opinion, publication, practice and character, affronting to the complexion of the times, and to that vile private interest which happens to reign uppermost in the ministers of vengeance.'

We should cordially join with this writer in every plea for unlimited freedom, were it not extremely liable to be converted, by 'the weak and wicked,' into licentiousness: We are therefore induced to consider restricted toleration as a less evil, admitted for the sake of preventing a greater.

18. *A Sermon preached in the Chapel of the Asylum for female Orphans, at the Anniversary Meeting of the Guardians, on Friday the 16th of May, 1766. Published at their Request, and for the sole Benefit of the Charity. By the Rev. James Hallifax, D. D. Rector of Cheddington, Bucks, and Vicar of Ewell, in Surry. 4to. Pr. 6d. Bunce.*

A plain, practical sermon, on the necessity of an early education.

19. *Government a divine Institution. A Sermon preached before the University of Oxford at St. Mary's, on the 29th of May, 1765. By John Rotheram, Rector of Ryton in the County of Durham, and Chaplain to the Lord Bishop of Durham.* 8vo. 6d. Sandby.

From that celebrated passage in which St. Paul directs the Christians at Rome to be *subject to the higher powers*, this ingenious writer takes occasion to shew, that government is a divine institution, as resulting immediately from those laws of our nature which the Creator himself has established, and as being the necessary means of carrying into effect the purpose of Heaven for the improvement of our nature, and the happiness of mankind; and consequently that every form of government arising on these general principles, and adapted to answer these gracious purposes of Providence, stands on this foundation of an heavenly ordinance; and every power that is duly established, *the constitution of every country, becomes a sacred thing*, which it is the duty of all degrees of men to maintain, and to guard from profane violation.

From these principles he infers, that he by whom government is administered can only be divinely appointed, so far as he promotes the end of that institution, that is, the public good: if he directly opposes it, his pretensions to a divine appointment confute themselves, and become vain and impious; because he acts in direct contradiction to that which is confessedly a divine appointment.

The friends of Liberty are obliged to Mr. Rotheram for this excellent discourse.

20. *Dying in Faith explained, and the Happiness attending it, represented. In a Sermon on Heb. xi. 13. preached at the Old Jewry, May 18, 1766; on Occasion of the Death of the Rev. Samuel Chandler, D. D. and F. R. and A. S. S. who died May 8, in his seventy-third Year. By Thomas Amory. To which are added, the Speech at his Interment, and a Catalogue of his Works.* 8vo. Pr. 6d. Buckland.

This performance contains no account of Dr. Chandler's life and character. But the omission (which was occasioned by the Doctor's express desire in his will) is in some measure supplied by a chronological account of his writings, which the accurate and laborious Mr. Flexman has annexed to Mr. Amory's discourse. By this catalogue it appears, that Dr. Chandler has published above twenty single sermons on particular occasions, near thirty different tracts, some of them large and voluminous, and other miscellaneous pieces. Besides which he has left, prepared

pared for the press, four volumes of sermons, and the Life of David in two volumes: in which the psalms relating to him are explained; and the objections of Mr. Bayle, and others, against the scripture account of his life and character, are examined and refuted.

21. *The Revelation of Our Lord Jesus Christ, written by John the Apostle, and explained by the Spirit of Truth.* 8vo. Pr. 2s. Hood and Adams.

We have heard of an expositor* of the Apocalypse, who pretended to discover the meaning of St. John by certain characters found upon the backs of some fishes near the Northern pole. We have no idea, we must confess, of the nature and importance of this discovery; but the interpretation, we make no doubt, would afford as much satisfaction to a judicious reader as the explications of the writer now before us, who seems to have interpreted a vision by a dream.

22. *Thoughts concerning Man's Condition and Duties in this Life, and his Hopes in the World to come.* By Alexander Lord Pitligo, deceased. 12mo.

Few men ever passed through life with a more irreproachable private character than the noble author of the little work before us. In his political capacity he was possessed of unhappy but unshaken principles, to which he sacrificed the prime, as well as the decline, of his days. In religion, he lived and died a firm Protestant; but when young he became the acquaintance, the friend, and, as the reader will see by this treatise, the disciple, of the amiable Fenelon, whom he resembled in his prepossessions, as well as his virtues and genius. The work is posthumous, but undoubtedly genuine; and we need say no more to recommend it to the curiosity of the public.

23. *Moral and Religious Essays, upon various important Subjects.* By W. Green, A.B. and J. Penn. 2 Vols. 8vo. Pr. 6s. Robson.

In these volumes Mess. Green and Penn have favoured the public with their thoughts on the being of a God, the advantages of religion, Christianity, redemption, enthusiasm, infidelity, moral obligation, government, the abuse of the tongue, gaming, marriage, and intrinsic excellence.

They seem to be young writers of some vivacity, but their compositions are full of puerilities, which their ingenuity will

* Vide Galtruch. poet. hist.

hereafter discover, and their riper judgment correct. The following sentence will exemplify this remark.

'A marriage, built upon the fiery imagination of a smitten mind, upon the tumultuous emotions of the appetite, and the flames of irregular lust, *can never be lasting*; but is at the best weak and tottering, *having a foundation, the non-existence of which brings hatred and discord into being.*'

If these authors had observed the advice of Horace, that is, kept their productions nine years in manuscript, they would not have suffered such absurdities to remain. But impatience to appear in print is a dangerous foible, and an everlasting enemy to literary fame.

24. *A Narrative of the surprizing Effects of the Meadow Saffron in the Cure of the Dropsy. Translated from the Latin of Dr. Anthony Stork, one of the principal Physicians to the Empress-Queen, &c. By a Physician. To which are added, Observations, and an Account of the Hydrocephalus, by the Translator.* 8vo. 1s. Payne:

Which being translated into plain English, runs thus: To be sold, at Mr. Payne's in Pater-Noster-Row, and Mr. Durham's at Charing Cro's, at two shillings and six-pence the bottle, an infallible cure for the dropsy. According to Dr. Stork's account, the Colchicum is a powerful diuretic, and therefore may possibly be a good medicine in dropfical cases; but unfortunately the new medicines of these Vienna physicians have not been found, upon experiment, to answer the character given of them by the inventors: nevertheless, as a certain diuretic would be a valuable addition to our *Materia Medica*, this medicine, on the credit of Dr. Stork, deserves a trial. The method of prescribing it may be seen in the *Pharmacopœia Medici*, lately published.

25. *De Arte Medendi apud priscos Musices Ope atque Carminum. Epistola ad Antonium Relhan, M. D. &c.* That is, *Of the Art of Healing among the Antients, by Means of Music and Poetry. An Epistle to Anthony Relhan, M. D.* 8vo. Pr. 1s. Johnston.

We are not a little embarrassed how to give an account of this very whimsical performance. It consists of a great number of quotations from the works of physicians, historians, poets, philosophers, and sacred writ, applied in a very singular manner to prove the use of music and poetry in the cure of diseases; interspersed with remarks, sometimes humorous enough, and generally ludicrous: the whole in very elegant and classical Latin. Thus, after introducing a passage in Aulus Gellius, another

another in Varro, where a tune on the *tibia* (undoubtedly the *bag-pipe* of the moderns, or *fistula utricularis*, V. Ficaroni) is said to ease the most excruciating pain of the gout, he goes on, 'En igitur Podagræ remedium; quod vos Hippocratei tam diu, & tanta cum hominum strage frustra quæsiuistis. Et moduli depinguntur; & instrumentum ipsum, nempe *tibia*, quam ex omnibus musicis, vos unicam retinetis. Cur autem hanc, in turpissimos solùm usus adhibetis, iis posthabitis, unde priscorum medici, vel homines sanare, vel ingentissimos corporis minuere cruciatus sueti sunt? Cur demum, siue Cybeles, siue Panis ipsius præclarissimum inventum, in viscera condere, (honus sit auribus,) quam sensus hominum demulcendo morbos depellere mavultis?' And again, 'Poetas audiens, "Aut dormitabo, aut ridebo." Annon idem & hodiè valent? Cur igitur aliunde bina remedia petitis, Medici, quæ cunctos morbos semper minuunt, plerumque tollunt? Quotus est ex infinito ægrotorum grege, quem nec somnus neque lætitia non prorsus sanat? Paregorica igitur atque Cardiacæ, uti vocitantur, penitus abjicientes, carmina dormiendi & ridendi unicos fontes, dehinc ægris mortalibus in perpetuum adhibete.' If our readers should find any humour in these extracts, they will meet with many observations of the same kind in the work itself, the intent and design of which is not easy to be discovered, and is probably only known to the author himself, and his friends; for whose amusement it appears to have been written. However, though we imagine that *more is meant than meets the ear*, and though we are by no means in the secret, it gave us no small entertainment in the perusal. This epistle is dated in Holland; but we have strong suspicions that it is the production of some wag not far from home; and if our readers have any acquaintance about the Royal-Exchange, they will be of the same opinion, from what follows. 'Musices virtutes, quot & quales sunt, omnium præcipuè amicissimo nostro B— callere dedit ipse Apollo. Qui sicut Attici olim, & salibus & musice præstat. Hic quantò voce cedit, tantò acumine & judicio cantandi antecit cunctos.' Eum potissimum consule, quid sit molle, quid virile, &c.' And, 'Amicissimis nostris, qui H— viri benignissimi mensam hospitalem adeunt, læta omnia precor. Cui olim semel interfui, quot & quanta gaudia percipiens! Cui, si iterum Landinum visere contingat, quàm regiis dapibus, interesse inllem.' Now as we take the author to be a very facetious and agreeable companion, we shall be very glad to attend him any Monday he chooses to Mr. H—'s hospitable table.

26. *Feriæ Poeticæ: five Carmina Anglicana Elegiaci plerumque Argumenti Latine reddita a Sam. Bishop, A. M. Scholæ Mercatorum Scifforum Hypodidascalo; & Collegii Divi Johannis Baptistæ nuper socio. Subjiciuntur parce Epigrammata quædam nova.* 4to. Pr. 10s. 6d. Newbery.

This collection consists of some little copies of English verses (and some of them not of the best kind) translated into Latin, with a few—what shall we call them—original compositions in the same language. We have often observed a kind of quaint mechanism in writing Latin verses; and we have seen some authors succeed in them who could not compose a sentence of English, or any other, prose. Bourne of Westminster was an eminent instance of this; but he was of the first rate kind. We are sorry to say that this author is but—*proximus longo intervallo*—Prior's Alexis, or the Despairing Shepherd, is the most unexceptionable of his translations; but we cannot help thinking that, like a late celebrated Oxford orator, he writes English in the disguise of Latin.

The shepherd rais'd his mournful head.

Translation.

Triste caput, nymphæ exaudita voce levavit
Pastor; —————

Triste indeed! we suppose our author has some dictionary authority to prove that *tristis* signifies mournful.

27. *Poems by Charles Jenner, A. M.* 4to. Pr. 3s. Dodsley.

Mr. Jenner is so harmless and decent a bard, that we must not shock his delicacy by saying he is no better than a mere poet; nor can we impose upon the public so far as to recommend him for a genius. The reader may judge for himself from the following specimen, which we select as the brightest in his work.

To STELLA, at Bristol Hot Well.

• Pledge me, dear nymph; from this clear fount
More healing virtues spring,
Than ev'n my grateful heart can count,
Or raptur'd tongue can sing.
Drink deep; methinks at ev'ry glass,
I see new spirits rise,
New roses croud into your face,
New fire dart from your eyes.

Gay

Gay Health, with all her smiling train,
Each healing draught attends;
Far hence flies ev'ry lurking pain
That vanquish'd Sickness sends.

I too will drink, unenvy'd they
Who luscious claret quaff;
And let (for if they will they may)
The sons of Bacchus laugh.

From ev'ry pleasure we forego
Some comfort's surely born.
Have they the rose? why, may be so:
But we escape the thorn.

And fear not but we shall at length
Adore that pow'r divine,
Who out of weakness brings forth strength,
And water turns to wine.'

28. *Happiness: A Poetical Essay.* By Mr. Meen, of Emanuel-College, Cambridge. 4to. Pr. 1s 6d. Doddsley.

A string of hackneyed sentiments, in what the author and his friends, we suppose, will call blank verse. The reader, after perusing the following introductory lines, will be able to form a judgment of its merit.

'O thou, the first, the last best wish of man,
Thou at whose shrine bends ev'ry knee devout,
Efflux of good! thee, Happiness, I sing,
Thee supplicate, my patroness, my theme;
Far worthier invocation than the Nine,
The fabled Nine that quaff Castalian streams;
Far nobler theme than arms and chieftains fam'd
To scatter desolation o'er the earth,
And sate their lust with blood and victory.
Ye cares, ye passions that distract the soul,
That bar the ear from wisdom's sacred lore,
Avaunt: O give me to myself this hour,
Firm in myself collected let me stand,
And 'mid the dang'rous labyrinths of life
Investigate the path to Happiness.'

29. *The Coronation of David.* Written in 1763. By a Suffex Clergyman. 8vo. Pr. 1s. Bladon.

There is perhaps no species of composition which requires greater judgment, than dramatic pieces founded on incidents recorded

recorded in the sacred history. That air of sanctity, by which those venerable writers are distinguished, is apt to be destroyed by the embellishments of a poetic style, and a mixture of ordinary sentiments. The soliloquy of a Jewish prophet in florid language is as much out of character, as a patriarch in the finery of a modern beau. How dissonant is the following air, from the solemnity of a sacred character, or the simplicity of an ancient Hebrew! When David reflects on his election to the crown, he sings——

‘ Never-failing, over-flowing
Fountain of celestial joy!
Numberless thy gifts bestowing,
Ev’ry moment we enjoy, &c.’

When we hear a person of that age and nation telling us, that

——‘ Opposition to superior force
Is *always* faction, treason, crime of crimes;
Accumulated like the rooted hills,
By giant labor, rudely pil’d to Heav’n’——

We are not only offended at the absurdity of the remark, but surprized to find an allusion to Heathen fables, in the speech of a Jew, who in all probability never heard of the wars of the giants.

If we except some tolerable lines, there is little or nothing in this performance which will either interest the reader’s affections, or merit his commendation.

30. *Cynthia and Daphne. Translated from the Italian of Il Cavalier Marino. With a Dedication in Blank Verse, to the Duke of York.* 4to. Pr. 2s. Almon.

———*Facies non omnibus una
Nec diversa tamen*———

Another tame decent poet, whom we can neither reprobate nor recommend; only we must blame him for suffering his muse to feed on such vile carrion as the poetry of Il Cavalier Marino.

31. *An Elegy on the Death of William and Mary, Earl and Countess of Sutherland.* 4to. Pr. 6d. Doddsley.

This elegy may serve to shew the author’s esteem for the earl and countess of Sutherland: but it is an insignificant performance; not likely to extend the memory of the deceased, nor excite a tender emotion of either pity or grief in the breast of the reader.

32. *The*

32. *The Methodist. A Poem.* By E. Lloyd, *Author of the Powers of the Pen, and the Curate.* 4to. Pr. 2s. 6d. Urquhart.

It is said, that no specimen of Shakespeare's hand-writing is now extant, except the signature to his will. Our modern bards, unwilling to starve the curiosity of future times, give us as many specimens of their hands, as we have of their heads. The author before us, wisely careful about the security of his literary property, is so provident, in imitation of Mr. Churchill, and other genii, as to write his name in the title-page of every copy of his poem, which is far from being the worst we have read of the kind; and yet he must be a bold thief who would adventure to pirate it.—Mr. Lloyd supposes that Satan comes to earth, and meets with the following adventure.

'Tir'd and despairing of a friend
On whom he safely might depend,
At T-tt—m he alights from air——
Magus, that *forcerer*, was there.
Pleas'd Satan somewhat nearer drew,
Look'd thro' him at a single view,
Bless'd his good luck, and grinn'd aghast—
'Tis well, for I have found at last,
The thing I long have sought, in *thee*,
An agent in iniquity.

Thus let me mark thee for my own,
And from henceforth for *mine* be known.'

'Then with out-stretched claws his eyes
He *twisted* diff'rent ways—the *skies*
Are watch'd by *one*, and (strange to tell!)
The *other* is the guard of *Hell*.
Then thus—'Tis fit thy eyes should roll,
Cross as the purpose of thy soul,
Fit that they look a diff'rent way,
Like what you *do*, and what you *say*;
The *eye-balls* now are pois'd and hung,
As even as thy *heart* and *tongue*—
Prosper—to *me*, to *Hell* (he cried)
Be true, but false to all beside.
Riches are mine—I will repay
For ev'ry soul you lead astray—
Give out thyself a light to shew
Which way 'tis best to Heav'n to go;
But lead the pilgrims wrong, and shine
An *ignis fatuus* of mine——
Draw them thro' bog, thro' brake, thro' mire,
I'll dry them at a *rousing fire*.'

'Magus

‘ Magus complacent smil’d—his eyes
 Twinkled with signs of joy; one flies
 Upward, and t’other down, like scales,
 Where this ascends, when that prevails—
 Then *thrice* he turn’d upon his heel,
 And swore allegiance to the *De’el*—

‘ Right faithfully his *oath* he kept,
 And might each night before he slept
 Boast of his labours to maintain,
 And spread abroad his *master’s* reign;
 Might boast the magic of his rod
 To whip away the *Love of God*,
 For all of *God* he makes appear
 Has nought to *love*, but all to *fear*.
 That debt, which *gratitude* each day
 Paying, would still own much to pay;
 Instead of *duty* freely paid,
 A tyrant’s *hard exaction’s* made.
 Fitted the simple to cajole,
 First of his wits, and then his soul,
 He urges fifty false pretences,
 Preaching his hearers from their senses.
 He knows his *master’s* realm so well,
 His sermons are a *map of Hell*,
 An *ollio* made of *conflagration*,
 Of *gulphs of brimstone*, and *damnation*,
Eternal torments, *furnace*, *worm*,
Hell-fire, a *whirlwind*, and a *storm*,
 With *Mammon*, *Satan*, and *perdition*,
 And *Beelzebub* to help the dish on;
Belial and *Lucifer*, and all
 The *nick-names* which *old Nick* we call—
 But he has ta’en especial care
 To have nor *sense* nor *reason* there.
 A thousand scorching words beside,
 Over his tongue as glibly slide,
 Familiar as a glass of wine,
 Or a tobacco-pipe on mine;
 That you would swear he was completer
 Than *Powell*, as a *fire-eater*.

‘ Virgins he will seduce astray,
 Only to shew the shortest way
 To Heaven, and because it lies
 Above the *zodiac* in the skies,
 That they may better see the track,
 He lays them down upon their back.

Domestic

Domestic peace he can destroy,
 And the confusion view with joy,
 Children from parents he can draw,
 What's *conscience*?—he is safe from *law*——
 The closest union can divide,
 Take husbands from their spouses' side,
 But it turns out to better use,
 Wives from their husbands to seduce;
 And as their journey lies *up-hill*,
 Ev'ry incumbrance were an ill;
 And lest their speed should be withstood,
 He takes their *money*—*for their good*.'

These lines must be owned to be not a little characteristical; but in the subsequent part of the poem we cannot help thinking that the author out-methodizes even methodism itself.

33. *The Works of Virgil, englished by Robert Andrews.* 8vo. Pr. 7s. 6d. Printed by Baskerville, and sold at Mr. Sheinton's, a Grocer, in Great-Russel-Street.

Mr. Andrews shews no small degree of judgment in consigning the sale of his production to a Grocer; as that fraternity bids fair to be his best customers.

34. *A Rattle for Grown Children; containing Odes, Cantatas, Medleys, Songs, and Catches.* By Young D'Urfey. 8vo. 2s. Bladon.

This author had no occasion to proclaim himself the descendent of D'Urfey, for his work sufficiently proves his ancestry.

35. *The Interview; or, Jack Falstaff's Ghost. A Poem. Inscribed to David Garrick, Esq.* 4to. Pr. 1s. Bladon and Blyth.

Well done! Messieurs Bladon and Blyth; the thing is very well—deserves no reprehension; only a little to-o-o much flummery to Drury's potent king.

36. *A Specimen of a Book, intituled, Ane compendious Booke, of godly and spiritual Sangs, collectit out of sundrie Partes of the Scripture, with sundrie of other Ballates changed out of prophane Sanges, for avoyding of Sinne and Harlotrie. With Augmentation of sundrie gude and godly Ballates, not contained in the first Edition.* Edinburgh, printed by Andro Hart. 8vo. Pr. 1s. 6d. Nicoll.

We suppose the design of printing this Specimen is to shew the state of poetry and Protestantism in Scotland about the time of the Reformation. The whole seems to have been written

written during the regency of Mary of Lorrain. The poetry is nearly on a par with that of England at the same time, tho' entirely in the Skeltonian manner; but the reformed zeal of its authors is in many places not remarkably decent or elegant. It must be owned, indeed, from the best historians, that the lives and morals of the Scotch Popish clergy at that time were very scandalous.

37. *Directions for a proper Choice of Authors to form a Library, which may both improve and entertain the Mind, and be of real Use in the Conduct of Life. Intended for those Readers who are only acquainted with the English Language. With a correct List of proper Books on the several Subjects.* 8vo. Pr. 1s. Whiston.

The purpose of this publication is extremely well explained by the following short notice that closes it: 'N. B. All the Books mentioned in the foregoing List may be had of John Whiston, Bookseller, in Fleet street.'

38. *The Theory and Practice of Gunnery, treated in a new and easy Manner. With the Construction and Use of an Instrument for readily solving the several Cases. Also Rules for calculating the Charges of Mines, with Remarks on Mr. Belidor's last Method. And various Problems, of Use to the practical Gunner. To which are prefixed, The Elements of Vulgar and Decimal Arithmetic, &c. By Edward Williams, Lieutenant in the Royal Regiment of Artillery.* 8vo. Pr. 5s. Vaillant.

The invention of guns, as well as of gunpowder, is generally ascribed to Bartholdus Schwartz, a Franciscan monk, about the year 1380; though others affirm, that both these discoveries are of an older æra. Be that as it will, Maltus, an English engineer, is mentioned as the person who first taught the regular use of mortars, in the year 1634: but all his knowledge was experimental and tentative; he knew nothing of the curve the shot describes in its passage, nor of the difference of range at different elevations. The first rules given for these purposes we owe to the invention of Galileo, engineer to the grand duke of Tuscany, and his disciple Torricellius.

The art of gunnery being thus reduced to mathematical consideration by the illustrious philosophers above-mentioned, succeeding authors, as Halley, Simpson, Muller, Blondel, and others, have by their writings greatly improved both the theory and practice; and from their labours our ingenious author seems to have collated, and (in our opinion) well illustrated, the most essential parts relating to the knowledge of practical gunnery.

This

This work is divided into two parts: The first treats of arithmetic (rather in too prolix a manner) in which there are some tables which cannot fail of being very acceptable to the young practitioner in the art of gunnery.

In the second part, Mr. Williams, after giving the solutions of some necessary problems in geometry, proceeds to a full illustration of the various cases in gunnery, both by calculation and the help of an instrument which he has contrived for that purpose.

To the whole is subjoined a small Appendix, containing a demonstration of the principal parts of the work; and in which we find the following sensible remark.

‘ The only thing wanting to improve the art of gunnery seems to be the determination of a standard measure for the different pieces, and to reduce the present endless variety of bores to a few of those which experience shews will answer all the ends of service. Every improvement in this art depends on actual experiments; for the law of the action of fired powder is very far from being ascertained at present. From some experiments that have been made, there seems to be a relation between the diameter of the bore and the length of the piece; that is, to a certain bore there is one particular length that will throw the shot farther than any other, *cæteris paribus*. This is a point worthy examination; and if it should be found to obtain, then Mr. Muller’s scheme for a general construction of pieces from the diameters of their bore, ought certainly to merit attention.

‘ Experiments with mortars ought to proceed from the least quantity of powder used in service to the greatest, through all the intermediate degrees. Those with howitzers should have every variation of charge and elevation, succeeding each other in regular order. By this means a set of experiments would be collected, in which every case that could happen in service, in firing on the plane of the horizon, would be readily found. Experiments ought also to be made on inclined planes, for they are the situations which ofteneft occur in actual service. If such experiments were once made, with a few pieces of standard dimensions, the art of gunnery would certainly be much easier than it is at present, and better executed; for, generally, the two or three first shells on the horizon are thrown by guess, and always on planes of any considerable inclination.

We recommend this work to the perusal of those who are desirous of obtaining a competent knowledge in practical gunnery, as we think it the most useful book upon that subject we remember to have seen.

39. *A Plan for the more speedy Execution of the Laws relating to the new paving, cleansing, and lighting the Streets of Westminster.* By Charles Whitworth, Esq. 8vo. Pr. 6d. Walter.

Our countrymen are too well acquainted with the public spirit of Mr. Whitworth, to be informed that the subject of this pamphlet is as beneficial for the health, as it is conducive to the conveniency of the inhabitants of this great metropolis. We can see no difficulty in executing the plan of the parochial committees he recommends; and we apprehend that every parish would find its account in such an institution. We are even, with all due deference to this gentleman, of opinion, that the commissioners for paving ought to be chosen out of the vestries of their respective parishes, and that there is no occasion for parliamentary commissioners or inspectors.

40. *Fanny: or, the Happy Repentance. From the French of M. D'Arnaud.* 8vo. Pr. 2s. Becket.

We all know that French is a travelling language; and from the similarity of this novel to other publications of the same kind, we are tempted to believe M. D'Arnaud is a travelling name. Be that as it will, the whole is an insipid performance; as, indeed, every English story must be that comes from a French pen. This same Fanny is the daughter of farmer Adams; one lord Whately falls in love with her, who is persuaded by Sir Thomas Somebody, a professed rake, to debauch her under a sham marriage. Farmer Adams, who is a vicar of Wakefield, sets out in quest of his lost sheep; and, after a variety of foolish improbable adventures, lord Whately repents, and marries her. Such are the stale hackneyed incidents of this novel.

41. *A Vindication of the present Ministry, from the many flagrant Calumnies, gross Misrepresentations, and evident Falsities, contained in a Book entitled, The History of the late Minority, &c. In a Letter to the supposed Authors of that Piece.* 8vo. 1s. 6d. Cooke.

We never read that incomparable ode of Horace which mentions the untranslatable *Vultus nimium lubricus aspici*, without thinking of a British administration; nor can we look upon the pamphlet before us without calling to our mind an almanack: *Aufugit, erupuit, evasit*—Indeed, good friend, the season is over.

Dance and sing,
Time's on the wing,
Life never knows the return of spring!